PRESENT DAY PRIMERS

A BRIEF INTRODUCTION TO NEW TESTAMENT GREEK

SAMUEL G. GREEN, D.D.

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A BRIEF INTRODUCTION TO

NEW TESTAMENT GREEK

WITH VOCABULARIES AND EXERCISES

BY THE LATE

SAMUEL G. GREEN, B.A., D.D.

Author of 'Handbook to the Grammar of the Greek Testament,' 'Handbook to Old Testament Hebrew,' etc.

SIXTH IMPRESSION.

London

THE RELIGIOUS TRACT SOCIETY

4 Bouverie Street and 65 St. Paul's Churchyard

1911

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PREFACE

THE request has frequently been made by teachers and students who have used the author's *Handbook to the Grammar of the Greek Testament* for a Primer or Summary which might serve as an introduction to the larger work, and as an easy help to beginners in the language. The following pages are designed to meet the demand.

The Primer contains an outline of the Grammar, both in Etymology and Syntax, sufficient for the earlier stages of the study, with graduated Exercises from the beginning, and the needful Vocabularies. The rules of Syntax are given, for the most part, as they are wanted for the Exercises; and the most important of them are summarised in order at the close of the book.

It is recommended that, as each section is mastered, the Exercises should be carefully written, and the accompanying Vocabulary committed to memory. For the most part, a Greek word once given is omitted in the succeeding Vocabularies; while at the end a general Vocabulary to all the Exercises, Greek-English and English-Greek, is given. References, where it seemed necessary, are made throughout to the further explanations of the *Handbook*, the study of which, especially in the Syntax, should follow the use of this Primer.

The examples in the Exercises are mostly taken from the Gospel of St. Luke and the Epistle to the Philippians, in order to concentrate the learner's first Greek Testament studies on specific portions of the sacred book. It is recommended that this Gospel and Epistle should first be read, after the Primer has been mastered.

The ability to read the New Testament in its original language, and to make intelligent use of the stores of exposition in which our age and country are so rich, may well be the aim of all devout Biblical students. The acquisition, even in its primary stages, is valuable. In fact, as soon as the learner begins to apprehend in their original language the narratives and teachings with which he has long been familiar in his own tongue, and to construe for himself the very words of Evangelists and Apostles, he feels that a new power has been put into his hands for what is the most important and surely the most delightful of all studies. His mental horizon is at once enlarged ; and the labour spent on the following pages will have been well bestowed if it shall appear that the preliminary steps to a thorough understanding of the New Testament may be taken without meeting any formidable difficulty, and in a comparatively short time, by all who will address themselves to the task in serious earnest.

CONTENTS.

PART I. ORTHOGRAPHY.

SECT.		PAGE
1.	The Greek Alphabet	9
2.	The Vowels: Diphthongs: Breathings, etc.	10
3.	The Consonants: Divisions and Changes	11
4.	Punctuation	12
5.	EXERCISE I. Transliteration from Greek	12
6.	EXERCISE II. Transliteration into Greek	13
7.	Accent	14

PART II. THE INFLECTION OF WORDS.

8.	Declension and Conjugation. The Stem	14
9.	The NOUN: Gender, Number, Case	15
10.	The ARTICLE: Definite and Indefinite	15
11.	Definite Article declined	15
12.	Indefinite Pronoun declined	16
13.	Characteristics of all Nouns, Adjectives, and Pronouns	16
14.	Verb *to be* (εἰμί) Indicative mood	16
15.	Declension of Nouns	17
16.	The First or A- Declension	17
17.	EXERCISE III. First Declension	18
18.	The Second, or O- Declension	20
19.	EXERCISE IV. Second Declension	20
20.	The Third Declension: Terminations	21
21.	The Third Declension: Various Forms	22
22.	Second and Third Declensions: Irregular Forms	23
23.	Third Declension: Examples	24
24.	EXERCISE V. Third Declension	25
25.	Nouns of varying Declension	25
26.	Nouns for Practice: in the Three Declensions	26
27.	ADJECTIVES: the Three Forms	26
28.	Adjectives: Comparison of	29
29.	EXERCISE VI. Adjectives	31

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CONTENTS.

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SECT.		PAGE
1.	The Greek Alphabet	9
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6.	EXERCISE II. Transliteration into Greek	13
7.	Accent	14

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8.	Declension and Conjugation. The Stem	14
9.	The NOUN: Gender, Number, Case	15
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12.	Indefinite Pronoun declined	16
13.	Characteristics of all Nouns, Adjectives, and Pronouns	16
14.	Verb *to be* (εἰμί) Indicative mood	16
15.	Declension of Nouns	17
16.	The First or A- Declension	17
17.	EXERCISE III. First Declension	18
18.	The Second, or O- Declension	20
19.	EXERCISE IV. Second Declension	20
20.	The Third Declension: Terminations	21
21.	The Third Declension: Various Forms	22
22.	Second and Third Declensions: Irregular Forms	23
23.	Third Declension: Examples	24
24.	EXERCISE V. Third Declension	25
25.	Nouns of varying Declension	25
26.	Nouns for Practice: in the Three Declensions	26
27.	ADJECTIVES: the Three Forms	26
28.	Adjectives: Comparison of	29
29.	EXERCISE VI. Adjectives	31

Sect.		Page
30.	Adjectives for Practice	33
31.	Numerals: Cardinal and Ordinal	33
32.	Declension of Cardinal and Ordinal Numerals	34
33.	Exercise VII. Numerals	35
34.	Pronouns: Personal: Reflexive	36
35.	Possessive Pronouns	37
36.	Demonstrative Pronouns	38
37.	Relative Pronouns and their modifications	39
38.	Interrogative Pronouns	39
39.	Distributive Pronouns: Table of Adjective Pronouns	40
40.	Exercise VII. Nouns, Adjectives, and Pronouns	41
41.	The Verb. Conjugation, Mood, Tense	43
42.	Methods of Inflection: Augment, Reduplication	45
43.	Verbs in -ω. Scheme of Terminations	46
44.	Paradigm of the First Conjugation: λύω	50
45.	Exercise VIII. Pure Verbal Stems	56
46.	Consonant Verbs: the Second Aorist	58
47.	Mute Verbal Stems: Labial	60
48.	Paradigm of Labial Verbs: τύπτω	61
49.	Exercise IX. Labial Stems	63
50.	Mute Verbal Stems: Guttural	65
51.	Exercise X. Guttural Stems	66
52.	Mute Verbal Stems: Dental and ζ	68
53.	Exercise XI. Dental Stems	69
54.	Consonantal Verbal Stems: Liquid	71
55.	The Verb γίνομαι	72
56.	Exercise XII. Liquid Stems	72
57.	Pure Verbal Stems, Contracted	75
58.	Exercise XIII. Pure Verbal Stems in α	79
59.	Exercise XIV. Pure Verbal Stems in ε	81
60.	Exercise XV. Pure Verbal Stems in ο	85
61.	Verbs in -σκω	86
62.	Exercise XVI. Verbs in -σκω	86
63.	Second Conjugation: Verbs in -μι	87
64.	Paradigm of the Second Conjugation	88
65.	Exercise XVII. Verbs in -μι, Class 1	92
66.	Second Conjugation: Verbs in -νυμι	94
67.	Exercise XVIII. Verbs in -μι, Class 2	95
68.	Defective Verbs	95
69.	Exercise XIX. Defective Verbs	97

SECT. PAGE

PART III. INDECLINABLE WORDS.

70. PREPOSITIONS 99
71. EXERCISE XX. Reading Lesson on Prepositions . . 101
72. ADVERBS 102
73. CONJUNCTIONS and other Particles 105

PART IV. NOTES ON SYNTAX.

74. The CONCORDS 107
1. Verb and Subject 107
2. Adjective and Substantive 107
3. Relative and Antecedent 107
75. The ARTICLE 108
1. Originally Demonstrative 108
2. Expresses Definiteness 108
3. For Personal Pronoun 108
4. Repeated with Adjectives 108
76. CASES OF NOUNS 108
i. *Nominative*, with Verbs 108
Use for Vocative 108
ii. *Genitive*, denoting Origin 108
1. Possessive 108
2. Denoting Attribute or Quality 108
3. Object of Verbs of Sense 108
4. Secondary Object; Verbs of filling, etc. . . 109
5. After Comparative Adjectives 109
6. Genitive Absolute 109
iii. *Dative*, denoting Association 109
1. After Verbs denoting mental affection . . 109
2. Secondary Object; Verbs of giving, etc. . . 109
3. Denoting the Instrument 109
4. Denoting Possession 109
iv. *Accusative*; denoting direction towards . . . 109
1. Object of Active Verbs 109
2. Double Object (Verbs of asking) 109
3. Cognate Accusative 110
77. TENSES AND MOODS OF VERBS 110
1. Aorist and Imperfect 110
2. Aorist Indefinite 110
3. The 'Gnomic Aorist' 110
4. Aorist in the Moods 110

SECT. PAGE

5. Imperative Aorist 111
6. Aorist Subj. in Prohibitions 111
7. The 'Present-Perfect' 111
8. Conditional Sentences 111

78. THE INFINITIVE 111
1. A Verbal Substantive 111
2. Infinitive as Object 112
3. Accusative with Infinitive 112
4. Dependent upon Adjectives 112

79. PARTICIPLES 112
1. Verbal Adjectives: Tenses 112
2. Participle with Article 112
3. Aorist Participle and Finite Verb 112

GENERAL VOCABULARY.

i. Greek-English 114
ii. English-Greek 124
iii. Addenda 128

Greek Testament Grammar.

PART I. ORTHOGRAPHY.

1. The GREEK ALPHABET :—

Name.	Capital.	Small.	Sound.
Alpha	Α	α	*a*
Bēta	Β	β	*b*
Gamma	Γ	γ	*g* (hard)
Delta	Δ	δ	*d*
Epsīlon	Ε	ε	*e* (short)
Zēta	Ζ	ζ	*z*
Ēta	Η	η	*e* (long)
Thēta	Θ	θ	*th*
Iōta	Ι	ι	*i*
Kappa	Κ	κ	*k*
Lambda	Λ	λ	*l*
Mu	Μ	μ	*m*
Nu	Ν	ν	*n*
Xi	Ξ	ξ	*x*
Omīcron	Ο	ο	*o* (short)
Pi	Π	π	*p*
Rho	Ρ	ρ	*r*
Sigma	Σ	σ final ς	*s*
Tau	Τ	τ	*t*
Upsīlon	Υ	υ	*u*
Phi	Φ	φ	*ph*
Chi	Χ	χ	*ch* (guttural)
Psi	Ψ	ψ	*ps*
Oměga	Ω	ω	*o* (long)

2. The Vowels.

(*a*) The vowels are generally to be pronounced as in English. Some, however, prefer the Continental method; and the matter is practically unimportant, excepting that the system adopted should be consistently carried out.

(*b*) **Quantity.** Vowels *always long*, η, ω. Thus τηv = teen, τωv = tone.

Vowels *always short*, ε, ο. Thus μεv = men, ov = on.

Vowels *long or short*, according to the word, α, ι, υ.

The distinction can only be learned by practice and by etymological rules. In doubtful cases, the quantity will be marked in the vocabularies.

(*c*) **Diphthongs:** αι = ay in aye.
αυ = au in naught.
ει = ei in height.
οι = oi in oil.
ου = ou in out.
ευ and ηυ = eu in neuter.
υι = wi in wine.

Also ᾳ, ῃ, ῳ, where only the long vowel is pronounced, the ι ('iōta subscript,' i.e. *written underneath*) being silent.

(*d*) **Breathings.** A mark like an apostrophe is always placed over a vowel or diphthong at the beginning of a word (over the second vowel of the diphthong). Turned outwards (') it is called a *soft breathing*, and leaves the sound of the vowel unaffected. Turned inwards (') it is called a *rough breathing*, or *aspirate*, and shows that the vowel is to be sounded as with initial *h*. Thus ὀρος = ŏrŏs, ὁδος = hŏdŏs; εἰς = eis, ἑls = heis. Initial υ is *always aspirated*, as ὑμεις = humeis. So *vios* = hwios.

(*e*) **Lengthening** and **Contraction.** When a short vowel has to be made long in the inflection of a word, ᾰ becomes ᾱ or η, ε becomes η, sometimes ει, and ο becomes ω. Two vowels, or a vowel and a diphthong occurring together in different syllables, are often contracted into one. Among the most frequent contractions are αε into α, εα into η, εε into ει, εο or οο

into **ου**. In contractions with **ο** or **ω** the *o*-sound always prevails. Thus **αω**, **εω** or **οω** = **ω**.

(*f*) **Elision, Crasis,** and **Diæresis.** Some words lose a final vowel before an initial vowel in the following. Thus **δια ὡν** becomes **δι᾽ὡν**. In a few instances the vowels are blended, and the two words become one (*crasis* = mixing). Thus **τα αὐτα** becomes **ταὐτα**, the soft breathing (*coronis*) of the initial being retained. *Diæresis* (' division ') is the opposite of crasis ; and, by the sign (¨) over the second of two vowels which would otherwise form a diphthong, shows that they are to be pronounced separately. Thus **Ἡσαΐας**, **ὄϊς**, Esa-ias, o-is.

(*g*) Some words ending in a short **ι** add a final **ν** before a word beginning with a vowel, or at the end of a sentence. Thus **ἐστι** becomes **ἐστιν** : so with words ending in **σῐ**, as **πόλεσιν** for **πόλεσι**, **λέγουσιν** for **λέγουσι**. Editions of the New Testament vary greatly as to this usage.

3. The Consonants.

There are nine mutes, one sibilant, three double letters, and four liquids.

(*a*) **Mutes.** These form three divisions with corresponding cross-divisions.

	Sharp.	*Flat.*	*Aspirate.*	
Labials . . .	**π**	**β**	**φ**	(*p*-sounds)
Gutturals . . .	**κ**	**γ**	**χ**	(*k*-sounds)
Dentals . . .	**τ**	**δ**	**θ**	(*t*-sounds)

(*b*) The **Sibilant** **σ**, with a labial, becomes **ψ** (= **πσ**, **βσ** or **φσ**) ; with a guttural, becomes **ξ** (= **κσ**, **γσ** or **χσ**) ; and with a dental, becomes **ζ** (= **τσ**, **δσ** or **θσ**). These three, **ψ**, **ξ**, **ζ**, are called **double letters.** But in the formation and inflection of words a dental before a sibilant *disappears*. Thus for **λαμπαδς**, **λαμπας**.

(*c*) **Liquids.** These are λ, μ, ν, ρ. At the beginning of a word the letter ρ takes a rough breathing as ῥιπτω, *rhipto*; and double ρ in a word takes both the soft and rough breathings, as ἀῤῥητος, *arrhētos*.

(*d*) **Consonantal changes** for the sake of euphony, in the declension, conjunction, or formation of words, will be noticed as they occur. The most frequent are those of the liquid ν, which becomes γ before a guttural, and μ before a labial or μ. Thus ἐγκαλεω for ἐνκαλεω, ἐμπιπτω for ἐνπιπτω, ἐμμενω for ἐνμενω. Before the sibilant ν disappears. Thus τισι for τινσι.

(*e*) A sharp mute preceding an elided vowel (see § 2 *f*) is aspirated when the initial vowel of the next word has the rough breathing. Thus, from κατα, κατ' ἔτος, but καθ' ἡμέραν.

(*f*) In *pronunciation*, γ before another guttural or ξ, takes the nasal sound *ng*, as ἀγγελος, *ang-gelos* (the second γ being, as always, hard); ἐλεγξω, *elengxo*.

4. Punctuation.

The **comma** (,) and **full-point** (.) are used as in English.

The **colon** or semicolon is a point above the line (·). The note of **interrogation** is like the English semicolon (;).

Inverted commas are introduced in many editions of the New Testament as marks of citation from the Old Testament. In general, capital letters are used only for proper names, and the beginning of paragraphs or quotations; small letters being employed at the commencement of other sentences.

5. Exercise I.

Transliteration.

Write the following in Roman letters, carefully noting the initial aspirate, and marking (excepting in the diphthongs) the long and short *e* and *o*. Underline the vowels that have iōta subscript.

(1) Ἐν ἐτει δε πεντεκαιδεκατῳ της ἡγεμονιας Τιβεριου Καισαρος, ἡγεμονευοντος Ποντιου Πιλατου της Ἰουδαιας, και τετραρχουντος της Γαλιλαιας Ἡρωδου, Φιλιππου δε του ἀδελφου αὐτου τετραρχουντος της Ἰτωναιας και Τραχωνιτιδος χωρας, και Λυσανιου της

Ἀβιληνης τετραρχουντος, ἐπ᾽ ἀρχιερεων Ἀννα και Καϊαφα, ἐγενετο ῥημα Θεου ἐπι Ἰωαννην τον του Ζαχαριου υἱον ἐν τῃ ἐρημῳ· και ἠλθεν εἰς πασαν την περιχωρον του Ἰορδανου, κηρυσσων βαπτισμα μετανοιας εἰς ἀφεσιν ἁμαρτιων.

(2) Ἠρξατο λεγειν προς τους ὀχλους περι Ἰωαννου, Τι ἐξεληλυθατε εἰς την ἐρημον θεασασθαι; καλαμον ὑπο ἀνεμου σαλευομενον; ἀλλα τι ἐξεληλυθατε ἰδειν; ἀνθρωπον ἐν μαλακοις ἱματιοις ἠμφιεσμενον: ἰδου, οἱ ἐν ἱματισμῳ ἐνδοξῳ και τρυφῃ ὑπαρχοντες ἐν τοις βασιλειοις εἰσιν. ἀλλα τι ἐξεληλυθατε ἰδειν; προφητην; ναι, λεγω ὑμιν, και περισσοτερον προφητου. οὑτος ἐστι περι οὑ γεγραπται, Ἰδου, ἐγω ἀποστελλω τον ἀγγελον μου προ προσωπου σου, ὁς κατασκευασει την ὁδον σου ἐμπροσθεν σου.' λεγω γαρ ὑμιν, μειζων ἐν γεννητοις γυναικων προφητης Ἰωαννου του βαπτιστου οὐδεις ἐστιν· ὁ δε μικροτερος ἐν τῃ βασιλειᾳ του Θεου μειζων αὐτου ἐστι.

6. Exercise II.

Transliteration into Greek.

Write the following sentences in Greek characters, noting the distinction between long and short *e* and *o*, as well as the smooth and rough breathings. Diphthongs, *ει*, *οι*, *ου*, are to be written with short e and o. The iota subscript is indicated by italicising the vowel to which it belongs.

(1) Kai hŏtĕ ĕgĕnĕto hēmĕra prŏsĕphōnēse tous mathētas autou; kai ĕklexamĕnŏs ap' autōn dōdĕka hous kai apŏstŏlous ōnŏmasĕ, Simōna hŏn kai ōnŏmasĕ Pĕtrŏn, kai Andrĕan tŏn adelphŏn autou, Iakōbŏn kai Iōannēn, Philippŏn kai Barthŏlŏmaiŏn, Matthaiŏn kai Thōman, Iakōbŏn tŏn tou Alphaiou kai Simōna ton kaloumenon Zēlōtēn, Ioudan Iakōbou, kai Ioudan Iskariōtēn, hŏs kai ĕgĕnĕto prŏdŏtēs.

(2) Ouk idou pantĕs houtoi eisin hoi lalountĕs Galilaioi? kai pōs hēmeis akouŏmĕn hĕkastŏs *tē* idi*ā* dialekt*ō* hēmōn ĕn h*ē* ĕgennēthēmen, Parthoi kai Mēdoi kai Ĕlameitai, kai hoi katoikountĕs tēn Mĕsŏpŏtamian, Ioudaian tĕ kai Kappadŏkian, Pŏntŏn kai tēn Asian, Phrugian tĕ kai Pamphulian, Aiguptŏn kai ta mĕrē tēs Libuēs tēs kata Kurēnēn, kai hoi ĕpidēmountĕs

Rhōmaioi Ioudaioi tē kai prosēlutoi, Krētes kai Arabes, akouŏmēn lalountōn autōn tais hēmēterais glōssais ta mēgaleia tou Thĕou.

7. Accent.

(*a*) Every Greek word, excepting enclitics and proclitics (see *b*) has an accent expressed, not now generally noticed in pronunciation, but important for the correct writing of the language, and often useful in discriminating grammatical forms. The accents are the *acute* (´), the *grave* (`), and the *circumflex* (ˆ). The acute may be on one of the *last three* syllables of a word, the circumflex on one of the *last two*; only a long final syllable (excepting αι, οι) counts for the purpose of accentuation as two syllables, and brings the accent forward, or turns the circumflex to acute. Thus ἄνθρωπος, but ἀνθρώπων· οἶκος, but οἴκων. The acute accent on a final syllable becomes grave, excepting when the word ends a sentence. Thus ὑπό, *under*, but ὑπὸ νόμον, *under law*.

(*b*) *Unaccented words.* *Enclitics* are short words which throw *back* their accent into the word preceding, the accent (acute) being placed upon the last syllable, if the proper accent of the word is acute and on the *last but two*, or circumflex and on the *last but one*. Thus, with the enclitic τις the following combinations occur: ἄνθρωπός τις, οἰκός τις. When the (acute) accent of the word preceding an enclitic is on the last syllable, it is not made grave. Thus μαθητής τις. *Proclitics* throw their accent forward, in fact losing it altogether, excepting when special emphasis is intended. Thus οὐ *not*, the ordinary negative; but οὔ *no!*

(*c*) The circumflex is the result of contraction, when the former of two vowels has an acute accent. Thus φιλέω becomes φιλῶ. But where neither of the blended vowels has the acute, the contraction is without circumflex: ὄρεος=ὄρους.

(*d*) It is not intended that in the following elementary Exercises the Greek should be accented by learners. The foregoing explanations will account for many particulars: further details being contained in the *Handbook*.

PART II. THE INFLECTION OF WORDS.

Declension and Conjugation.

8. The Stem of a word is that part of it which remains substantially unchanged through all varieties of inflection. Nouns, Adjectives and Pronouns are 'declined'; Verbs are 'conjugated,' by the help of prefixes or terminations added to the stem, which may itself be variously modified, but can always be traced, and contains the main idea of the word. To know this

Stem, therefore, is an essential preliminary to the study of the inflections.

The stems of words, in the following pages, will be distinguished by dark letters, and in general by an appended hyphen, as the stem in itself is incomplete, requiring some kind of addition before it becomes a *word*.

THE NOUN.

9. (*a*) Nouns have **Three Genders**: *Masculine*, *Feminine*, and *Neuter*.

(*b*) Also (in classical Greek) **Three Numbers**: *Singular*, *Dual* denoting two, or a pair of anything, and *Plural*. The Dual, not being found in the New Testament, will be omitted from the following pages.

(*c*) There are **Five Cases**: the *Nominative*, or case of the Subject; the *Genitive* or Possessive; the *Dative* or Conjunctive; the *Accusative*, or case of the Object, and the *Vocative*, used in direct address.

The **Nominative Case singular** is the form given in all Vocabularies and Lexicons. The method of its formation from the Stem is therefore a matter of prime importance.

10. The **Definite Article** is employed in combination with nouns, and is declined in gender, number, and case, to correspond with them.

There is **no Indefinite Article** in Greek, but its place is often supplied by the **Indefinite Pronoun** (*any, a certain*).

The following forms, which should be carefully committed to memory, afford a general type of the inflections of nouns, adjectives, and pronouns, and will therefore be useful in their acquisition.

11. Definite Article, *the* (note accentuation).

	Singular.			*Plural.*		
	M.	F.	N.	M.	F.	N.
N.	ὁ	ἡ	τό	οἱ	αἱ	τά
G.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
D.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς
A.	τόν	τήν	τό	τούς	τάς	τά

12. Indefinite Pronoun : *any, a certain, a* (enclitic, see § 5*b*).

	Singular.		*Plural.*	
	M. and F.	N.	M. and F.	N.
N.	τις	τι	τινες	τινα
G.	τινος	τινος	τινων	τινων
D.	τινι	τινι	τισι	τισι
A.	τινα	τι	τινας	τινα

13. In the two forms now given there are three particulars, *applicable to all nouns, adjectives, and pronouns* :—

(1) Neuters are alike in the nominative and accusative of each number. Neuters plural, nominative and accusative, always end in ᾰ.

(2) The dative singular always ends in ι; although to a long vowel the iota is *subscript*.

(3) The genitive plural always ends in ων.

14. Since a knowledge of the verb **to be** is necessary for the formation of the most simple sentence, the conjugation of that verb, in the Indicative Mood, is here given, with a view to the following **Exercises** :—

PRESENT.

Singular.	*Plural.*
εἰμί I am	ἐσμέν we are
εἶ thou art	ἐστέ ye are
ἐστί(ν) he (she *or* it) is	εἰσί(ν) they are

PAST.

Singular.	*Plural.*
ἦν I was	ἦμεν we were
ἦς (or ἦσθα) thou wast	ἦτε ye were
ἦν he (she *or* it) was	ἦσαν they were

FUTURE.

Singular.	*Plural.*
ἔσομαι I shall be	ἐσόμεθα we shall be
ἔσῃ thou shalt be	ἔσεσθε ye shall be
ἔσται he (she *or* it) shall be	ἔσονται they shall be

Declension of Nouns.

15. Nouns are of **Three Declensions,** or general forms of inflection. To the First belong all whose stems end in **α,** to the Second all whose stems end in **ο,** and all the rest to the Third. The First and Second are *parisyllabic,* i.e. the terminations are blended with the stem-vowel in one syllable: the Third, *imparisyllabic,* i.e. the termination of most of the cases forms an additional syllable to the stem.

The first Declension nearly corresponds with the Feminine form of the Article, the second with the Masculine and Neuter; the third with the Indefinite Pronoun **τις**.

16. First Declension (A).

(1) **Feminines,** in the nominative case, exhibit **the simple stem,** excepting that in certain cases the **α** is lengthened into **η**. Hence the following varieties :—

Stems.	**γραφα-** *writing.*	**γλωσσα-** *tongue.*	**οἰκια-** *house.*
Sing. N.	**γραφή** a writing (subj.)	**γλῶσσα**	**οἰκία**
G.	**γραφῆς** of a writing	**γλώσσης**	**οἰκίας**
D.	**γραφῇ** to a writing	**γλώσσῃ**	**οἰκίᾳ**
A.	**γραφήν** a writing (obj.)	**γλῶσσαν**	**οἰκίαν**
V.	**γραφή** O writing	**γλῶσσα**	**οἰκία**
Plur. N.	**γραφαί** writings (subj.)	**γλῶσσαι**	**οἰκίαι**
G.	**γραφῶν** of writings	**γλωσσῶν**	**οἰκιῶν**
D.	**γραφαῖς** to writings	**γλώσσαις**	**οἰκίαις**
A.	**γραφάς** writings (obj.)	**γλώσσας**	**οἰκίας**
V.	**γραφαί** O writings	**γλῶσσαι**	**οἰκίαι**

Notes.

(*a*) Like **γραφή** are all nouns of this declension whose nominative ends in **η**.

(*b*) Like **γλωσσα** are nouns in **α** preceded by a consonant, excepting **ρ**.

(*c*) Like **οἰκία** are nouns in **α** preceded by a vowel or **ρ**.

(*d*) The terminations of the Plural are **alike in all three.**

(2) **Masculines** of this declension form the nominative in **ς** added to the stem, the **α** being lengthened into **η** after a consonant, excepting **ρ**. Hence these varieties : —

Stems.	κριτα- *judge.*	νεανια- *young man*
Sing. N.	κριτής a judge (subj.)	νεανίας
G.	κριτοῦ of a judge	νεανίου
D.	κριτῇ to a judge	νεανίᾳ
A.	κριτήν a judge (obj.)	νεανίαν
V.	κριτά O judge	νεανία
Plur. N.	κριταί judges (subj.)	νεανίαι
G.	κριτῶν of judges	νεανιῶν
D.	κριταῖς to judges	νεανίαις
A.	κριτάς judges (obj.)	νεανίας
V.	κριταί O judges	νεανίαι

NOTES.

(*a*) The Vocative Singular gives the simple stem.

(*b*) The Plural terminations are precisely like those of feminines.

(*c*) Proper names in **ας** which have a consonant before the stem-letter, form the genitive in **α** instead of **ου**. Thus Κηφᾶς *Cephas*, gen. Κηφᾶ, but Ἀνδρέας *Andrew*, gen. Ἀνδρέου.

17. EXERCISE III.

VOCABULARY.

ἀρχή	*beginning*	**ἡμέρα**	*day*
βασιλεία	*kingdom*	**μαθητής**	*disciple*
δικαιοσύνη	*righteousness*	**προφήτης**	*prophet*
δόξα	*glory*	**σοφία**	*wisdom*
ἐντολή	*commandment*	**χώρα**	*country*

PROPER NAMES. Ἡσαΐας *Isaiah*, Ἰωνᾶς *Jonah*, Ἡρῴδης *Herod.*

PREPOSITIONS : governing Genitive, **ἀπό** *from*; governing Dative, **ἐν** *in*, **σύν** *with.*

CONJUNCTION. **καί** *and, also.*

Rules of Syntax and Remarks.

(1) The **Nominative** is the case of the **Subject.** 'A Verb must agree with its Nominative Case in Number and Person' (*The First Concord*). Nouns are of the Third Person.

When the Subject is a **Personal Pronoun,** it is implied in the *form of the Verb*, and is not separately expressed unless emphatic. In the Third Person singular, the omitted Subject will be *he*, *she* or *it*, and is to be learned from the connexion.

(2) When the **Predicate** is a **Noun** (or pronoun, adjective, or participle) joined to the Subject by a form of the Substantive Verb (*copula*) it must *correspond in case.* This is sometimes expressed by the rule, 'The Verb *to be* takes the same case after as before it.' Subject and Predicate are in *apposition.*

(3) The **Greek Article** must be in the Gender, Number and Case of the noun to which it belongs, according to the rule. 'Adjectives, Participles and Pronouns must agree with their Substantives in Gender, Number and Case.' (*Secona Concord.*)

The Article is often found with abstract nouns when regarded as separate objects of thought. See Gk. sentence 9 below.

The **Indefinite Article** is not to be represented in Greek. See Eng. sentences, 1, 8.

(4) Cases. The **Genitive** often denotes **possession,** and in English has the sign *of.*

The **Genitive, Dative,** or **Accusative** may be governed by **prepositions,** in conformity with the general idea of the several cases: the Genitive signifying *origin*—from: the Dative, *association*—in, or with; the Accusative, *approach*—towards, to, into.

Translate:—

1. αἱ ἐντολαί. 2. ἡ δόξα τῶν βασιλειῶν. 3. ἡ γλῶσσα τοῦ μαθητοῦ. 4. σὺν δικαιοσύνῃ. 5. ἐν ταῖς ἡμέραις. 6. ὁ νεανίας μαθητὴς ἦν. 7. Ἰωνᾶς καὶ Ἡσαΐας προφῆται ἦσαν. 8. ἀπὸ τῆς χώρας. 9. ἡ δικαιοσύνη ἀρχή ἐστι τῆς σοφίας.

Render into Greek (bracketed words not to be expressed) :—

1. (He) is a disciple. 2. We are disciples. 3. Disciples of the prophets are in the country. 4. The commandments are in righteousness. 5. The kingdom will be in glory. 6. In the days of Herod. 7. With Herod and the judges. 8. (There) shall be a kingdom of righteousness. 9. From the commandment of Jonah. 10. In the writings of Isaiah. 11. Wisdom (art.) and righteousness (art.) are the glory of disciples.

18. Second Declension (O).

Masculine and **Feminine** nouns add **ς** to the stem, and are similarly declined throughout. **Neuter** nouns add **ν**.

Stems.	λογο- *word* (masc.).	ὁδο- *way* (fem.).	ἐργο- *work* (neut).
Sing. N.	λόγος	ὁδός	ἔργον
G.	λόγου	ὁδοῦ	ἔργου
D.	λόγῳ	ὁδῷ	ἔργῳ
A.	λόγον	ὁδόν	ἔργον
V.	λόγε	ὁδέ	ἔργον
Plur. N.	λόγοι	ὁδοί	ἔργα
G.	λόγων	ὁδῶν	ἔργων
D.	λόγοις	ὁδοῖς	ἔργοις
A.	λόγους	ὁδούς	ἔργα
V.	λόγοι	ὁδοί	ἔργα

19. Exercise IV.

Vocabulary.

ἀδελφός	*brother*	**οὐρανός**	*heaven*
ἄνθρωπος	*man*	**ὀφθαλμός**	*eye*
δοκός, ἡ	*beam*	**τέκνον**	*child*
δῶρον	*gift*	**υἱός**	*son*
Θεός	God	**Χριστός**	Christ (Anointed)
νόμος	*law*		

Prepositions: governing Genitive, **ἐκ** (before a vowel **ἐξ**) *out of;* Accusative, **εἰς** *to, unto.*

Negative Adverb: **οὐ** (οὐκ, οὐχ: p. 105.) *not.*

REMARK.

The position of emphasis in a sentence is the *beginning* or the *end*. The Substantive Verb is very often placed at the end of a sentence; the Predicate, contrary to the English order, standing first. See 2, 5, 8 (Gk.) below. So 2, 8 (Eng.).

Translate :—

1. οἱ ὀφθαλμοὶ τοῦ τέκνου. 2. υἱὸς τῆς βασιλείας ἐστι. 3. ἐν τῇ ὁδῷ εἰς τὴν οἰκίαν. 4. ὁ νόμος (τοῦ) Θεοῦ. 5. ἀδελφοί εἰσιν. 6. ἡ δοκὸς ἐν τῷ ὀφθαλμῷ ἦν. 7. ἔργα νόμου. 8. τέκνα Θεοῦ ἐστε. 9. ἐξ οὐρανοῦ ὁ λόγος ἦν. 10. δικαιοσύνη ἐν τῷ νόμῳ οὐκ ἐστίν.

Render into Greek :—

1. The gifts of the brethren. 2. (He) is a brother to (dat.) the man. 3. (There) is a way to heaven. 4. (Thou) art, O man! a son of the law. 5. In the law and the prophets. 6. In the commandments of the law. 7. Righteousness will not be from the law. 8. The word and the commandment are a way of righteousness.

20. THE THIRD DECLENSION.

In this Declension are **Masculine, Feminine,** and **Neuter** nouns.

The **Stem** is shown by the **Genitive case,** and may end either in a consonant or in a vowel.

The **terminations** are added to the Stem, as follows :—

		M and F.	N.
Sing.	G.	-ος	-ος
	D.	-ι	-ι
	A.	-α, vowel stems, **ν.**	like the Nominative
Plur.	N.	-ες	-α
	G.	-ων	-ων
	D.	-σι	-σι
	A.	-ας	-α

21. Various Forms of the Third Declension

Showing the connexion of the Nominative with the Stem.

	Stem.	Nominative.	Genitive.	Meaning.	Gender.
1.	αἰων-	*αἰών*	*αἰῶνος*	*age*	m.
2.	ῥηματ-	*ῥῆμα*	*ῥήματος*	*word, saying*	n.
3.	ποιμεν-	*ποιμήν*	*ποιμένος*	*shepherd*	m.
4.	ῥητορ-	*ῥήτωρ*	*ῥήτορος*	*orator*	m.
5.	λεοντ-	*λέων*	*λέοντος*	*lion*	m.
6.	πατερ-	*πατήρ*	*πατρός*	*father*	m.
7.	κηρυκ-	*κήρυξ*	*κήρυκος*	*herald*	m.
8.	λαμπαδ-	*λαμπάς*	*λαμπάδος*	*torch*	f.
9.	ὀδοντ-	*ὀδούς*	*ὀδόντος*	*tooth*	m.
10.	ποδ-	*πούς*	*ποδός*	*foot*	m.
11.	ὠτ-	*οὖς*	*ὠτός*	*ear*	n.
12.	ἰχθυ-	*ἰχθύς*	*ἰχθύος*	*fish*	m.
13.	πολι-	*πόλις*	*πόλεως*	*city*	f.
14.	βασιλευ-	*βασιλεύς*	*βασιλέως*	*king*	m.
15.	γενεσ-	*γένος*	*γένους*	*race, kindred*	n.

Notes.

1. Stem unaltered in the Nominative.

2. Stem unaltered, except that the final **τ** is dropped for euphony. Many neuter nouns come under this head, a few of which, instead of dropping **τ**, replace it by **ς**, as *κέρας horn*, gen. *κέρατος*, *φῶς light*, gen. *φωτός*. One noun replaces the **ατ** by **ωρ**, *ὕδωρ water*, gen. *ὕδατος*, another by **ὐ**. *γόνυ knee*, gen. *γόνατος*. The stem **γαλακτ-** *milk*, becomes **γάλα** in nom.

3, 4. Vowel of stem lengthened : **ε** to **η**, **ο** to **ω**.

5. Termination **οντ** modified into **ων**.

6. Vowel of stem lengthened in nom., but dropped in gen. and dat. : *πατέρος*, *πατέρι*, 'syncopated' into *πατρός*, *πατρί*.

7–11. Sibilant **ς** added to consonant stems, and blended with them according to rules of orthography, See § 3 (*b*).

7. A guttural, as **κ**, becomes **ξ** (so a labial becomes **ψ**). **νυκτ-** *νύξ*, *νυκτός night* combines 7 and 8.

8. A dental dropped before **ς**. One word drops the liquid **ρ**, *μάρτυς, μάρτυρος, witness*, dat. plur. *μάρτυσι*.

9, 10. The harsh terminations **-οντς**, **-οδς** modified to **ους**.

12. Sibilant added to a vowel stem, which stem remains unaltered throughout.

13. Sibilant added to stem in nom. unaltered, in other cases the change of **ι** into kindred short vowel **ε**, and in genitive, lengthening of **-ος** into **-ως**.

14. Stem-termination really **-ες**, this second letter being an ancient lost consonant ('digamma') with the sound of *v*. It becomes **υ** before a consonant, and is dropped before a vowel. Thus nom. *βασιλεύς*, gen. *βασιλέως* (*-ως* as in 13).

15. The stem ending **-εσ** becomes **ος** in nom. The genitive would regularly be *γένεσος*, but **σ** between two short vowels is dropped for the sake of euphony. Hence *γένεος*, contracted into *γένους*. This class of neuter nouns is large, and as the nominative resembles that of the Second Declension masculine, it is important to distinguish them.

22. Irregular Forms.

Stem	Nom.	Gen.	Voc.
γυναικ-	*γυνή woman*	*γυναικός*	*γύναι*
κυν-	*κύων dog*	*κυνός*	*κύον*
τριχ-	*θρίξ hair*	*τριχός*	

Here the aspirate of **χ** in the stem is transposed to the first letter, **ς** being added to form the nom. as in 7; **τ** is retained except in dat. plur., which is *θριξί*.

ἀνερ-. Nom. *ἀνήρ man*. Like 6, *πατήρ*, syncopated, excepting that the letter **δ** is placed between the **ν** and **ρ** for the sake of euphony. Gen. *ἀνδρός*. Dat. *ἀνδρί*. Acc. *ἄνδρα*. Voc. *ἄνερ*. Plur. *ἄνδρες, ἀνδρῶν, ἀνδράσι, ἄνδρας*.

Some Proper Names.

Ἰησοῦς, Jesus, is thus declined:—

N. Ἰησοῦς. G. and D. Ἰησοῦ. A. Ἰησοῦν. V. Ἰησοῦ.

Ἀπολλώς, *Apollos*. G. Ἀπολλῶ. D. Ἀπολλῷ. A. Ἀπολλών or Ἀπολλῶ.

The above are generally ranked with the Second Declension.

Ζεύς, *Zeus* (*Jupiter*). G. Διός. A. Δία.

23. Examples of Nouns of the Third Declension. (*See* § 21.)

	1. Stem unaltered.	2. τ dropped (neuter).	5. οντ into ων.	6. Vowel lengthened: syncopation.	7. σ added to stem.
	αἰων- m. *age.*	**πνευματ-** n. *spirit*	**λεοντ-** m. *lion*	**πατερ-** m. *father.*	**κηρυκ-** m. *herald.*
Sing. N.	αἰών	πνεῦμα	λέων	πατήρ	κήρυξ
G.	αἰῶνος	πνεύματος	λέοντος	πατρός	κήρυκος
D.	αἰῶνι	πνεύματι	λέοντι	πατρί	κήρυκι
A.	αἰῶνα	πνεῦμα	λέοντα	πατέρα	κήρυκα
V.	αἰών	πνεῦμα	λέων	πατέρ	κήρυξ
Pl. N. V.	αἰῶνες	πνεύματα	λέοντες	πατέρες	κήρυκες
G.	αἰώνων	πνευμάτων	λεόντων	πατέρων	κηρύκων
D.	αἰῶσι	πνεύμασι	λέουσι	πατράσι	κήρυξι
A.	αἰῶνας	πνεύματα	λέοντας	πατέρας	κήρυκας

	10. σ added to dental.	12. σ added to pure stem.	13. σ added: contraction.	14. Digamma stem.	15. Neuter stem εσ-.
	ποδ- m. *foot.*	**ἰχθυ-** m. *fish.*	**πολι-** f. *city.*	**ἱερευ-** m. *priest*	**ἐθνεσ-** n. *nation.*
Sing. N.	πούς	ἰχθύς	πόλις	ἱερεύς	ἔθνος
G.	ποδός	ἰχθύος	πόλεως	ἱερεως	ἔθν(εος)-ους
D.	ποδί	ἰχθύϊ	πόλ\εϊ)-ει	ἱερ(εῖ)-εῖ	ἔθν(εϊ)-ει
A.	πόδα	ἰχθύν	πόλιν	ἱερέα	ἔθνος
V.	πούς	ἰχθύ	πόλι	ἱερεῦ	ἔθνος
Pl. N. V.	πόδες	ἰχθύες	πόλ(εες)-εις	ἱερ(εες)-εῖς	ἔθν(εα)-η
G.	ποδῶν	ἰχθύων	πόλεων	ἱερέων	ἔθν(έων)-ῶν
D.	ποσί(ν)	ἰχθύσι	πόλεσι	ἱερεῦσι	ἔθνεσι
A.	πόδας	ἰχθύας	πόλ(εας)-εις	ἱερ(εας)-εῖς	ἔθν(εα)-η

24. Exercise V.

Vocabulary.

μέλος, *-ους*, *member* (of the body), *limb*	**σῶμα**, *-ατος*, *body*
ὄνομα, *-ατος*, *name*	**σωτήρ**, *-ῆρος*, *deliverer, Saviour*
ὄρος, *-ους*, *mountain*	**χάρις**, *-ιτος*, *grace, favour*
πρᾶγμα, *-ατος*, *deed*	**Μαριάμ** (indeclinable), or **Μαρία** *-ας*, *Miriam*, or *Mary*

Translate :—

1. *ἄνθρωπός τις ἐν τῇ πόλει ἦν.* 2. *τὸ ὄνομα τῆς γυναικός ἐστι Μαριάμ.* 3. *οἱ κήρυκες τῶν ἐθνῶν.* 4. *τὰ ῥήματα τοῦ ἀνδρὸς σὺν χάριτι ἦσαν.* 5. *ἄνδρες ἀδελφοί, μαθηταὶ τοῦ Σωτῆρός εἰμι.* 6. *ποιμένες τινες ἐν τῇ χώρᾳ εἰσιν.* 7. *εἰς τὸν βασιλέα τῆς πόλεως.* 8. *μέλη ἐσμὲν τοῦ σώματος Χριστοῦ.* 9. *μάρτυρες ἔσεσθε τῶν ῥημάτων Θεοῦ.* 10. *ἀπὸ τῶν πόλεων εἰς τὰ ὄρη.*

Render into Greek :—

1. In the night. 2. Kings are shepherds of the nations. 3. Men and women and children are in the cities. 4. They will be on (in) the mountains. 5. We are children of the day, not of the night. 6. Words are not deeds. 7. With the fathers and the mothers. 8. We shall be heralds and witnesses of the word (*λόγος*).

25. Nouns of Varying Declension.

A few nouns in **-ος** alternate between the second declension and the third : thus *ἔλεος mercy*, gen. *ἐλέους*, dat. *ἐλέει*, acc. *ἔλεος* and *ἔλεον*. *νοῦς mind*, gen. *νοός*, dat. *νοΐ*. *σάββατον sabbath*, dat. plur. *σάββασι*. **Μωσῆς** or **Μωϋσῆς**, *Moses*, in gen. **Μωϋσέως**, varies in the dat. and acc. between the first and third declensions : **Μωϋσεῖ** and **Μωϋσῇ**, **Μωϋσέα** and **Μωϋσῆν**. *Jerusalem* appears in three forms : 1. *Ἱεροσόλυμα* fem. sing. 1 dec. (Matt. ii. 3). 2. *Ἱεροσόλυμα -λύμων -λύμοις* neut. plur. 2. dec. 3. *Ἱερουσαλήμ* indeclinable, from the Hebrew.

Many proper names from the Hebrew are indeclinable, also a few other words, as *πάσχα passover*. These, where needful, will be shown in the Vocabularies.

26. Nouns for Practice, in the Three Declensions.

Hereafter, in the Vocabularies, the Gender will be indicated by the Article, the Declension by the Genitive termination.

ἄγγελος, -ου, ὁ, *messenger, angel*
ἄνεμος, -ου, ὁ, *wind*
ἀρετή, -ῆς, ἡ, *virtue*
βίος, -ου, ὁ, *life* (in its manifestation)
γῆ, γῆς, ἡ, *land, earth*
γνῶσις, -εως, ἡ, *knowledge*
γράμμα, -ατος, τό, *letter*
δάκρυ, -υος, τό, *a tear*
διδάσκαλος, -ου, ὁ, *teacher, master*
δοῦλος, -ου, ὁ, *bondman, servant*
εἶδος, -ους, τό, *form*
ἐλπίς, -ίδος, ἡ, *hope*
ζωή, -ῆς, ἡ, *life* (in its principle)
ἡδονή, -ῆς, ἡ, *pleasure*
θύρα, -ας, ἡ, *door*
καρδία, -ας, ἡ, *heart*
κρίσις, -εως, ἡ, *judgment*
κτῆμα, -ατος, τό, *a possession*
κύριος, -ου, ὁ, *lord*, ὁ Κύριος *the Lord*
λίθος, -ου, ὁ, *stone*
μέρος, -ους, τό, *part*
μήν, μηνός, ὁ, *month*
ναύτης, -ου, ὁ, *sailor*
νεφέλη, -ης, ἡ, *cloud*
οἶκος, -ου, ὁ, *house*
ὄρνις, -νιθος, ὁ, ἡ, *bird*
παῖς, παιδός, ὁ, ἡ, *child*; boy or girl
πίστις, -εως, ἡ, *faith*
πολίτης, -ου, ὁ, *citizen*
ποταμός, -οῦ, ὁ, *river*
στρατιώτης, ου, ὁ, *soldier*
τέλος, -ους, τό, *end*
φόβος, -ου, ὁ, *fear*
φρήν, φρενός, ἡ (in plur.), *intellect*
φωστήρ, -ῆρος, ὁ, *luminary*
ψυχή, -ῆς, ἡ, *soul, life*

27. Adjectives.

Adjectives are declined in *Gender*, *Number*, and *Case*.

(*a*) In form, some follow the **Second** or O-declension, in the *Masculine* and *Neuter*; the **First**, or A-declension in the *Feminine*. First Form.

(*b*) Some follow the **Third** declension in the *Masculine* and *Neuter*, the **First** in the *Feminine*.. Second Form.

(*c*) Some follow the **Third** declension throughout. Third Form.

(*a*) First Form. σοφο- σοφα- *wise.*

Sing.	M.	F.	N.	*Plur.*	M.	F.	N.
N.	σοφός	σοφή	σοφόν		σοφοί	σοφαί	σοφά
G.	-οῦ	-ῆς	-οῦ		-ῶν	-ῶν	-ῶν
D.	-ῷ	-ῇ	-ῷ		-οῖς	-αῖς	-οῖς
A.	-όν	-ήν	-όν		-ούς	-άς	-ά
V.	-έ	-ή	-όν		-οί	-αί	-ά

ἁγιο- ἁγια- *holy.*

N.	ἅγιος	ἁγία	ἅγιον	ἅγιοι	ἅγιαι	ἅγια
G.	-ίου	-ίας	-ίου	-ίων	-ιῶ	-ίων
D.	-ίῳ	-ίᾳ	-ίῳ	-ίοις	-ίαις	-ίοις
A.	-ιον	-ίαν	-ιον	-ίους	-ίας	-ια
V.	-ιε	-ία	-ιον	-ιοι	-ιαι	-ια

When the stem-vowel is preceded by a consonant, the Feminine ends in η, and the adjective is declined like *σοφός*, when by a vowel or ρ, the Feminine ends in α, and the adjective is declined like *ἅγιος*. Thus *μικρός, μικρά, μικρόν, little.* Gen. *μικροῦ, μικρᾶς, μικροῦ,* etc.

Adjectives in οο- and εο- are *contracted.* Thus :—

χρυσ(εος)-οῦς	*golden*	(-εα)-ῆ	(-εον)-οῦν
ἁπλ(οος)-οῦς	*single*	(-οη)-ῆ	(-οον)-οῦν

The Adjective ἵλεως *merciful*, has the Attic termination -εως instead of εος. It is only found in the New Testament in the nom. sing., in the phrase, 'God (be) merciful to thee,' or 'God forbid!'

Several Adjectives of the First Form have the Feminine in -ος, as well as the Masculine ; like Feminines of the Second Declension. For these 'Adjectives of Two Terminations,' see the Vocabularies.

(*b*) Second Form.

Adjectives of this form exhibit the Stem in the neuter nom. sing., modified if necessary, according to rule. The Feminine always has α in the nom. sing.

Stem, **παντ-** *all.*

Sing.	M.	F.	N.	*Plur.* M.	F.	N.
N.V.	πᾶς	πᾶσα	πᾶν	πάντες	πᾶσαι	πάντα
G.	παντός	πάσης	πάντος	πάντων	πασῶν	πάντων
D.	παντί	πάσῃ	παντί	πᾶσι	πάσαις	πᾶσι
A.	πάντα	πᾶσαν	πᾶν	πάντας	πᾶσας	πάντα

Many forms of the **Participle** are declined according to this model, as will be shown in the Conjugation of Verbs. Thus :—

λυοντ-	λύων	-ουσα	-ον
λυσαντ-	λύσας	-σασα	-σαν
λυθεντ-	λυθείς	-θεῖσα	-θέν
λελυκοτ-	λελυκώς	-κυῖα	-κός

The Adjective stem-ending **υ-** becomes **-εια** in the Feminine, and is declined thus :—

Stem **εὐθυ- εὐθεια-** *straight.*

Sing.	M.	F.	N.	*Plur.* M.	F.	N.
N.	εὐθύς	εὐθεῖα	εὐθύ	εὐθεῖς	εὐθεῖαι	εὐθέα
G.	εὐθέος	εὐθείας	εὐθέος	εὐθέων	εὐθειῶν	εὐθέων
D.	εὐθεῖ	εὐθείᾳ	εὐθεῖ	εὐθέσι	εὐθείαις	εὐθέσι
A.	εὐθύν	εὐθεῖαν	εὐθύ	εὐθεῖς	εὐθείας	εὐθέα
V.	εὐθύ	εὐθεῖα	εὐθύ	εὐθεῖς	εὐθεῖαι	εὐθέα

Note the change of the stem-ending **υ** into **ε** in the declension of these adjectives, gen. and dat. sing., and plur. throughout; also the non-contraction of **έος** in gen. sing. and of **έα** in neut. plur.

Two Adjectives of the Second Form are irregular in sing. :—

	πολυ- πολλο- *much.*			**μεγα- μεγαλο-** *great.*		
	M.	F.	N.	M.	F.	N.
N.V.	πολύς	πολλή	πολύ	μέγας	μεγάλη	μέγα
G.	πολλοῦ	πολλῆς	πολλοῦ	μεγάλου	μεγάλης	μεγάλου
D.	πολλῷ	πολλῇ	πολλῷ	μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	πολύν	πολλήν	πολύ	μέγαν	μεγάλην	μέγα
Plur.	πολλοί	πολλαί	πολλά	μέγαλοι	μέγαλαι	μέγαλα
	regular, as if from **πολλός.**			regular, as if from μέγαλος.		

(*c*) Third Form.

In Adjectives of this form, the Masculine and Feminine are alike. Many have the stem-ending **-ες**, which becomes **ης** in nom. sing., and by the dropping of the **σ** in other cases (compare § 21, 15) causes *contraction*. Thus :—

Stem **ἀληθες-** *true.*

Sing.	M. and F.	N.	*Plur.*	M. and F.	N.
N.	ἀληθής	ἀληθές		ἀληθ(έες)-εῖς	ἀληθ(έα)-ῆ
G.	ἀληθ(έος)-οῦς	ἀληθοῦς		ἀληθ(έων)-ῶν	ἀληθῶν
D.	ἀληθ(ἐϊ)-εῖ	ἀληθεῖ		ἀληθέσι	ἀληθέσι
A.	ἀληθ(έα)-ῆ	ἀληθές		ἀληθ(έας)-εῖς	ἀληθῆ
V.	ἀληθές	ἀληθές		ἀληθεῖς	ἀληθῆ

Stem **σωφρον-** *sober-minded.*

Sing.	M. and F.	N.	*Plur.*	M. and F.	N.
N.	σώφρων	σῶφρον		σώφρονες	σώφρονα
G.	σώφρονος	σώφρονος		σωφρόνων	σωφρόνων
D.	σώφρονι	σώφρονι		σώφροσι	σώφροσι
A.	σώφρονα	σῶφρον		σώφρονας	σώφρονα
V.	σῶφρον	σῶφρον		σώφρονες	σώφρονα

It will be noticed that a nom. termination **-ων** may be from the stem **-οντ** or from **-ον**, as shown in the Vocabularies by the Genitive Case The former, however, occurs but rarely, save in Participles.

28. Comparison of Adjectives.

There are two general forms.

First Form.

Comparative **-τερος -τέρα -τερον**
Superlative **-τατος -τάτη -τατον**

(*a*) These terminations are added to the *adjective stem*. Thus :—

πιστός faithful, εὐγενής noble, βαθύς deep

πιστότερος *-τοτέρα -τότερον more faithful*
εὐγενέστερος -εστέρα -έστερον more noble
βαθύτερος -υτέρα -ύτερον deeper

and—

πιστότατος	-τοτάτη	-τότατον	*most faithful*
εὐγενέστατος	-εστάτη	-έστατον	*most noble*
βαθύτατος	-υτάτη	-ύτατον	*deepest*

(*b*) The stem-ending **ο** (in the First Form of Adjectives) *when preceded by a short vowel*, is changed in the Comparative and Superlative into **ω**. Thus :—

σοφός, *wise*, νέος, *new*

σοφώτερος	-α	-ον	*wiser*
σοφώτατος	-η	-ον	*wisest*
νεώτερος	-α	-ον	*newer*
νεώτατος	-η	-ον	*newest*

(*c*) The declension of the First form of Comparatives and Superlatives follows that of the **First Form of Adjectives.**

Second Form.

Comparative in **-ίων**, neut. **-ιον** (stem **-ιον**)
Superlative in **-ιστος**, **-ίστη**, **-ιστον**

(*a*) In this form the adjective stem is generally *modified.*

μέγας, *great*, Comp. μείζων (for μεγίων), once μειζότερος, 3 John **4**. Sup. μέγιστος, *greatest.*

ταχύς *swift*		ταχίων	τάχιστος
καλός *fair*		καλλίων	κάλλιστος
πολύς *much ;* pl. *many*		πλείων	πλεῖστος

(*b*) Several comparatives and superlatives are 'irregular,' i.e. formed from different roots. (So in English, *good*, *better*, *best ; bad*, *worse*, *worst*).

ἀγαθός *good*	βελτίων or κρείσσων	βέλτιστος or κράτιστος
κακός *evil*	κακίων or χείρων	κάκιστος
μικρός *little*	μικρότερος or ἐλάσσων	ἐλάχιστος

Once ἐλαχιστότερος 'less than the least,' Eph. iii. **8.**

(*c*) Comparatives of the Second form are declined like **σώφρων**, except that in some cases *contraction* is caused by

dropping the **ν**. Thus μείζω (=μείζοα) instead of μείζονα, and μείζους (=μείζοες) instead of μείζονες.

(*d*) Comparative and Superlative *without a Positive* :—
(πρό, preposition, *before*) πρότερος, *former* πρῶτος, ***first.***
Superlative without Comparative or Positive :—
(ὕψος, *height*) ὕψιστος, *highest.*

29. Exercise VI.

Vocabulary.

Adjectives.	Nouns.
ἁγνός, -ή, -όν, *pure*	**ἀδικία**, -ας, ἡ, ***unrighteousness***
ἄξιος, -α, -ον, *worthy* (w. gen.)	**ἀετός**, -οῦ, ὁ, *eagle*
ἄπιστος, -ον, *unbelieving*	**ἀπάτη**, -ης, ἡ, *deceit*
δίκαιος, -α, -ον, *just*	**ἀποδοχή**, -ῆς, ἡ, *acceptance*
νήπιος, -α, -ον, *infantine*	**γραφαί** (plur. of γραφή), *Scriptures*
πλήρης, -ες, *full* (w. gen.)	**ἐπάγγελμα**, -ατος, τό, *promise*
πνευματικός, -ή, -όν, *spiritual*	**θελημα**, -ατος, τό, ***will***
τέλειος, -α, -ον, *full-grown, perfect*	**κακία**, -ας, ἡ, *malice*
τίμιος, -α, -ον, *precious*	**κρίνον**, -ου, τό, *lily*
ψυχικός, -ή, -όν, *natural* (belonging to the animal life) ;	**σκοτία**, -ας, ἡ, *darkness*
	σπέρμα, -ατος, τό, *seed*
	τροφή, -ῆς, ἡ, *food*

Proper Names.

Θεσσαλονίκη, -ης, ἡ, *Thessalonica*
Ἰσραήλ, indecl., *Israel*
Ἰωάννης, -ου, ὁ, *John*
Σολομών, -ῶνος, ὁ, *Solomon*

Rules.

1. **An** Adjective without a Substantive expressed **must** be rendered with *man*, *woman*, *thing*, etc. according to gender.

2. The Article with an Adjective may often be rendered by the Personal Pronoun and the Relative, with the Substantive Verb. Thus, '*The faithful* (one)' = '*He that is faithful.*'

3. **The Copula is often omitted** between the Subject of a sen-

tence and the Adjective-Predicate. Thus, *The word* (is) *faithful*: Greek order '*Faithful the word*,' or *The word faithful*.

4. The **Object of comparison** is either put in the **Genitive** Case, the particle *than* to be supplied in English; or else, if the Particle is expressed in Greek (ἤ), the Object is in the same case with the Subject. Thus, *He is wiser than the teacher*, σοφώτερός ἐστι τοῦ διδασκάλου, or σοφώτερός ἐστι ἢ ὁ διδάσκαλος.

Translate:—

1. εἰς πάντας τοὺς ἀγίους. 2. ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ. 3. τὸ θέλημα τοῦ Θεοῦ ἀγαθὸν καὶ τέλειον ἐστί. 4 οἱ κριταὶ δίκαιοι ἦσαν. 5. πιστὸς[1] ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. 6. ὁ πιστὸς ἐν ἐλαχίστῳ[2] καὶ[3] ἐν πολλῷ[4] πιστὸς ἐστίν. 7. οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου.[5] 8. ἔστι[6] σῶμα ψυχικὸν καὶ ἔστι σῶμα πνευματικόν. 9. ἔστιν ἀπίστου[7] χείρων. 10. μικρότερον πάντων τῶν σπερμάτων[8] ἐστί. 11. τὰ μέγιστα καὶ τίμια ἐπαγγέλματα. 12. ἡ ψυχὴ πλεῖόν[9] ἐστι τῆς τροφῆς. 13. οἱ μαθηταὶ Ἰησοῦ πλείους[10] ἦσαν τῶν[11] τοῦ Ἰωάννου.

[1] Supply the copula *is*. [2] Neuter, 'the least thing.' [3] 'Also.' [4] Neuter, lit. 'that which is much.' [5] 'Master.' [6] 'There is.' [7] 'An unbelieving (one)'=an unbeliever. [8] Lit. 'than all the seeds,' *i.e.* 'than all the (other) seeds'—a frequent form of speech. [9] Neuter, *thing* implied. [10] Contracted form of πλείονες, see § 28 (*c*). [11] Art. implying noun. In Eng. idiom, 'those of John.'

Render into Greek:—

1. He was full of faith and of the Holy Spirit. 2. The Holy Scriptures are true and pure. 3. Many prophets and righteous men were in the days of the kingdom of Israel.[1] 4. O full[2] of all unrighteousness and deceit! 5. Be ye infants in[3] malice and full-grown (men) in[3] wisdom. 6. The words and deeds of the disciples were holy. 7. The least in the kingdom of the heavens was greater than John. 8. They were more noble than those in Thessalonica. 9. He is fairest[4] of the sons of men. 10. The darkness was over[5] all the earth. 11. Solomon was wiser and greater than all the kings.[6]

[1] Supply article. [2] Voc. not always used in such sentences, as if ellipsis: =O (ὦ) 'thou that art full.' [3] Express *in* by simple dat. [4] Superlative followed by a gen. [5] ἐπί with acc. [6] See note 8 above.

30. Additional Adjectives; for Practice.

*** These Adjectives should be declined by the student, in gender, number, and case; the comparative and superlative should also be formed. The Adjectives may be combined, for exercise, with Substantives given in previous Vocabularies.

ἄκων, -ουσα, -ον, *unwilling*
ἀρχαῖος, -α, -ον, *ancient*
δεκτός, -ή, -όν, *acceptable, propitious*
ἐλεύθερος, -α, -ον, *free*
εὐθύς, -εῖα, -υ, *straight*
εὔκαιρος, -ον, *well-timed, seasonable*
καινός, -ή, -όν, *new, fresh*
λογικός, -ή, -όν, *rational*
μακρός, -ά, -όν, *long, distant*
μέλας, -αινα, -αν, *black*
μωρός, -ά, -όν, *foolish*
ὅσιος, -ία, -ιον, *holy*
πένης, gen. πένητος, *poor, needy*
πιστός, -ή, -όν, *faithful*
πλούσιος, -ια, -ιον, *rich*
πρᾶος, -ον, or **πραΰς**, -εῖα, -ύ, *meek*
στενός, -ή, -όν, *narrow*
ὑπήκοος, -ον, *obedient* (not contracted)
φρόνιμος, -ον, *prudent, wise*
ψευδής, -ές, *false*

31. Numerals.

1. Cardinal and Ordinal Numbers, up to Twelve.

εἷς, *one* (α′);	**πρῶτος**, *first*
δύο, *two* (β′);	**δεύτερος**, *second*
τρεῖς, *three* (γ′);	**τρίτος**, *third*
τέσσαρες, *four* (δ′);	**τέταρτος**, *fourth*
πέντε, *five* (ε′);	**πέμπτος**, *fifth*
ἕξ, *six* (ϛ′);	**ἕκτος**, *sixth*
ἑπτά, *seven* (ζ′);	**ἕβδομος**, *seventh*
ὀκτώ, *eight* (η′);	**ὄγδοος**, *eighth*
ἐννέα, *nine* (θ′);	**ἔνατος**, *ninth*
δέκα, *ten* (ι′);	**δέκατος**, *tenth*
ἕνδεκα, *eleven* (ια′);	**ἑνδέκατος**, *eleventh*
δώδεκα,[1] *twelve* (ιβ′);	**δωδέκατος**, *twelfth*

Note.—The letters of the alphabet in the above table are used as numeral

[1] Twice δεκαδύο, Acts xix. 7, xxiv. 11.

signs, and in many editions of the Greek Testament denote the chapters. They should therefore be learned as far as given, also κ′ 20 and λ′ 30 ; but it is unnecessary to burden the memory with them further, especially as modern editions mostly employ Roman numerals. The letters proceed by tens after ι′ and by hundreds after ρ′=100. An accent after a letter or combination of letters marks the numeral use ; and to denote thousands the accent is placed below and before the letter : ,α=1000, ,β=2000, etc. The sign for 6, in place of a letter (*digamma*) dropped from the alphabet, is called *stau*, and is found in old editions of Greek books as a contraction for στ. Thus, ἐσίν=ἐστίν. Intermediate numbers are expressed by combination and addition. Thus, ις′=16 ; λζ′=37 ; χξς′=666 (Rev. xiii. 18).

2. The **Cardinal Numbers** from 10 to 19 are formed with the termination -δέκα=*-teen*, connected with the units (generally modified) by καί, *and*. *Twenty* is εἴκοσι. In the succeeding tens the termination -κοντα answers to *-ty*. Thus τριάκοντα *thirty*. 'A hundred' is ἑκατόν, the succeeding hundreds having the termination -κοσιοι. Thus διακόσιοι *two hundred*. 'A thousand' is χίλιοι, 'ten thousand' μύριοι, or μυριάς -άδος *a myriad*.

32. (*a*) Of the Cardinals, εἷς, τρεῖς τέσσαρες are declined, and agree, like Adjectives, with the Substantives to which they belong. Like εἷς are declined οὐδείς, μηδείς, *no one*, (neut.) *nothing*.

	M.	F.	N.		M.	F.	N.
N.	εἷς	μία	ἕν *one*	D.	ἑνί	μιᾷ	ἑνί
G.	ἑνός	μιᾶς	ἑνός	A.	ἕνα	μίαν	ἕν

	M. and F.	N.		M. and F.	N.
N.	τρεῖς	τρία *three*	D.	τρισί	τρισί
G.	τριῶν	τριῶν	A.	τρεῖς	τρία

	M. and F.	N.		M. and F.	N.
N.	τέσσαρες	τέσσαρα *four*	D.	τέσσαρσι	τέσσαροι
G.	τεσσάρων	τεσσάρων	A.	τέσσαρας	τέσσαρα

Most of the numerals are *indeclinable*, but δύο has a dative, δυσί, and those ending in -ιοι (hundreds) are declined like plural Adjectives of the First Form. Thus, διακόσιοι -αι -α, χίλιοι, -αι -α.

(*b*) The **Ordinal Numbers**, excepting δεύτερος, ἕβδομος, ὄγδοος, all end in -τος, and from 20 onward in -οστός (declined like Adjectives). Thus, εἰκοστός *twentieth*, ἑκατοστός *hundredth*.

33. Exercise VII. The Numerals.

Vocabulary.

ἀγρός, -οῦ, ὁ, *field*
ἄρτος, -ου, ὁ, *bread, loaf*
δίκτυον, -ου, τό, *net*
ἔτος, -ους, τό, *year*
Ἰούδας, -α, ὁ, *Judas*
ἰχθύς, -ύος, ὁ, *fish*
μεστός, -ή, -όν, *full*
μήν, μηνός, ὁ, *month*
ὀγδοήκοντα, *eighty*
ὄχλος, -ου, ὁ, *multitude, sum total*
παιδάριον, -ου, τό, *lad*
παρά (beside), *with* (dat.)
παρθένος, -ου, ἡ, *virgin*
πεντήκοντα, *fifty*
σάββατον, -ου, τό, *Sabbath, week* (sometimes plur.)
συναγωγή, ῆς, ἡ, *synagogue*
φυλακή, -ῆς, ἡ, *watch*, (esp. of the night)
χήρα, -ας, ἡ, *widow*
χρεία, -ας, ἡ, *need*
ὧδε, adv., *here*
ὥρα, -ας, ἡ, *hour*
ὡς or **ὡσεί**, adv. (with numbers) *about, as*

Rules.

1. In compound numbers the largest is placed first, with or without *καί*. See 12, 16. Sometimes two numbers are combined in one word. See 15.

2. The numeral *εἷς* sometimes has the force of an emphatic indefinite article. See 4.

3. 'Day,' *ἡμέρα*, is often omitted in phrases like 'the first day of the passover,' 'the first day of the week.' In the latter phrase, *μία*, *one*, is sometimes used instead of *πρώτη*, *first* (cardinal for ordinal).

After numerals of which the application is well understood, other substantives may be omitted, the article being prefixed to the numeral, as 'the Twelve,' (*a*) 9.

Translate :—

1. *ἑνός ἐστι χρεία.* 2. *Ἰούδας εἷς τῶν δώδεκα.* 3. *ἐν μιᾷ τῶν συναγωγῶν.* 4. *ἔστι παιδάριον ἓν ὧδε.* 5. *δύο ἔσονται ἐν τῷ*

ἀγρῷ. 6. τρεῖς ἐπὶ[1] δυσὶ καὶ δύο ἐπὶ[1] τρισίν. 7. ἔτη τρία καὶ μῆνες ἕξ. 8. οὐκ εἰσὶν πλείον[2] ἢ ἄρτοι πέντε καὶ ἰχθύες δύο. 9. οἱ δώδεκα σὺν Ἰησοῦ ἦσαν. 10. ἦν ὄχλος ὀνομάτων ὡς ἑκατὸν εἴκοσι. 11. ἐν τῇ δευτέρᾳ ἢ ἐν τῇ τρίτῃ φυλακῇ τῆς νυκτός 12. τὸ δίκτυον ἦν μεστὸν ἰχθύων μεγάλων, ἑκατὸν πεντήκοντα τριῶν. 13. μία ἡμέρα παρὰ[3] Κυρίῳ[4] ἐστὶν ὡς[5] χίλια ἔτη, καὶ χίλια ἔτη ὡς[5] ἡμέρα μία. 14. ἦν δὲ ὡσεὶ ὥρα ἕκτη. 15. χήρα ἦν ὡς ἐτῶν ὀγδοηκοντατεσσάρων. 16. δέκα καὶ ὀκτὼ ἔτη.

[1] Against. [2] Used adverbially, therefore not conformed to subst. [3] With. [4] Without article, answering to O.T. Jehovah. [5] As.

Render into Greek :—

1. He was a man of 53 years. 2. The Eleven (*disciples* understood) were in Galilee. 3. Are (there) not twelve hours in the day? 4. (It) was about the sixth hour. 5. (There) shall be five women in one house. 6. In [1] the seventh month, on [1] the twelfth (day) of the month. 7. The seventh day [2] is the Sabbath of the Lord. 8. On the first (day) of the week.[3] 9. Five of (*ἐκ*) the ten virgins were prudent, and five foolish.

[1] Express by dat. without preposition. [2] Say 'the day, the seventh.' [3] Show the different ways in which this phrase may be rendered.

PRONOUNS.

34. Personal Pronouns. First Two Persons.

	First Person—		Second Person—	
	Sing.	*Plur.*	*Sing.*	*Plur.*
N.	ἐγώ, *I*	ἡμεῖς, *we*	σύ, *thou*	ὑμεῖς, *you*
G.	ἐμοῦ or μου	ἡμῶν	σοῦ or σου	ὑμῶν
D.	ἐμοί or μοι	ἡμῖν	σοί or σοι	ὑμῖν
A.	ἐμέ or με	ἡμᾶς	σέ or σε	ὑμᾶς

For the **Third Personal Pronoun**, *he, she, it*, the three genders of an *adjective-pronoun* are employed : αὐτός, *self.*

	Sing.			*Plur.*		
	M.	F.	N.	M.	F.	N.
N.	αὐτός	αὐτή	αὐτό	αὐτοί	αὐταί	αὐτά
G.	αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
D.	αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐταῖς	αὐτοῖς
A.	αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς	αὐτά

Reflexive Pronouns combine the Personal Pronouns with the oblique cases of *αὐτός*. In the singular, the two are written as one word.

First Person.	Second Person.
Sing.	*Sing.*
G. *ἐμαυτοῦ, -ῆς, of myself*	*σεαυτοῦ, -ῆς, of thyself*
D. *ἐμαυτῷ, -ῇ, to myself*	*σεαυτῷ, -ῇ, to thyself*
A. *ἐμαυτόν, -ήν, myself* (obj.)	*σεαυτόν, -ήν, thyself* (obj.)

The plurals of these forms are written separately. Thus, *ἡμῶν αὐτῶν, of ourselves ; ὑμῖν αὐτοῖς, to yourselves*, etc.

Third Person : *of himself, herself, itself*, etc.—

	Sing.			*Plur.*		
	M.	F.	N.	M.	F.	N.
G.	ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ	ἑαυτῶν	ἑαυτῶν	ἑαυτῶν
D.	ἑαυτῷ	ἑαυτῇ	ἑαυτῷ	ἑαυτοῖς	ἑαυταῖς	ἑαυτοῖς
A.	ἑαυτόν	ἑαυτήν	ἑαυτό	ἑαυτούς	ἑαυτάς	ἑαυτά

This Reflexive Pronoun is sometimes written without the *ε*, as *αὑτοῦ, αὑτόν*, etc., and is only distinguished from the cases of *αὐτός by the aspirate.*

Occasionally this Reflexive Pronoun is used for the first and second persons plural. *τὴν ἑαυτῶν σωτηρίαν*, "your own salvation" (Phil. ii. 12).

35. Possessive Pronouns are declined precisely like Adjectives of the first form, and are as follows :—

First Person, *ἐμός, ἐμή, ἐμόν, my*
" *ἡμέτερος, ἡμετέρα, ἡμέτερον, our*

SECOND PERSON, *σός, σή, σόν, thy*
,, *ὑμέτερος, ὑμετέρα, ὑμέτερον, your*

There is no Possessive Pronoun in the New Testament for the Third Person, the genitive case of *αὐτός* or of *ἑαυτοῦ* being used instead. Thus, *υἱὸς ἑαυτοῦ*, or *αὐτοῦ, his own son, i.e.*, the son of the person who is subject of the sentence; *υἱὸς αὐτοῦ, his son, i.e.*, the son of another person.

The genitive cases of the other Personal Pronouns are also used most frequently with the force of the possessive.

36. The **Demonstrative Pronouns** follow the model of the *Article*.

They are—(*a*) *ὅδε, ἥδε, τόδε, this* (here)
(*b*) *οὗτος, αὕτη, τοῦτο, this* (near)
(*c*) *ἐκεῖνος, ἐκείνη, ἐκεῖνο, that* (yonder)
(*d*) *ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, the same*

(*a*) *ὅδε* is thus declined (stem, *τοδε-*).

	Sing.			*Plur.*		
	M.	F.	N.	M.	F.	N.
N.	*οὗτος*	*αὕτη*	*τοῦτο*	*οὗτοι*	*αὗται*	*ταῦτα*
G.	*τούτου*	*ταύτης*	*τούτου*	*τούτων*	*τούτων*	*τούτων*
D.	*τούτῳ*	*ταύτῃ*	*τούτῳ*	*τούτοις*	*ταύταις*	*τούτοις*
A.	*τοῦτον*	*ταύτην*	*τοῦτο*	*τούτους*	*ταύτας*	*ταῦτα*

The accent distinguishes the feminine of the nominative singular and plural, *αὕτη, αὗται*, from the corresponding cases of *αὐτός*, viz., *αὐτή, αὐταί*.

(*b*) *ὁ αὐτός* in all its cases is only *αὐτός* (§ 34), with the Definite Article prefixed. The neuter plural, nominative and accusative, is sometimes written *ταὐτά*, being distinguished by the coronis (§ 2) as well as by the accent, from *ταῦτα, these*, neuter plural of *οὗτος*.

(*c*) The Demonstrative Pronouns of *quality, quantity* and *number*.

Quality, *τοιοῦτος, τοιαύτη, τοιοῦτο, such*
Quantity, *τοσοῦτος, τοσαύτη, τοσοῦτο, so great*
Number, *τοσοῦτοι, τοσαῦται, τοσαῦτα, so many*

37. (*a*) The **Relative Pronoun**, ὅς, ἥ, ὅ, *who* or *which*, is thus declined :—

	Sing.			*Plur.*		
	M.	F.	N.	M.	F.	N.
N.	ὅς	ἥ	ὅ	οἵ	αἵ	ἅ
G.	οὗ	ἧς	οὗ	ὧν	ὧν	ὧν
D.	ᾧ	ᾗ	ᾧ	οἷς	αἷς	οἷς
A.	ὅν	ἥν	ὅ	οὕς	ἅς	ἅ

(*b*) An **Indefinite relative**, *whoever*, *whatever*, is made by combining the enclitic τις with ὅς, ἥ, ὅ. *Both* parts of the word are declined, as follows :—

	Sing.			*Plur.*		
	M.	F.	N.	M.	F.	N.
N.	ὅστις	ἥτις	ὅ,τι	οἵτινες	αἵτινες	ἅτινα

The nominative and accusative neuter singular is divided as above (sometimes by a space without comma), to distinguish the word from the conjunction, ὅτι, *that*.

The other cases (except the Acc. neut., like the Nom.) are not found in the N.T., but an old genitive masculine singular form, ὅτου, is used only in the adverbial phrase ἕως ὅτου, *as long as*, *until* (Matt. v. 25, etc.).

(*c*) Sometimes the relative is declined with the particle -περ (marking emphatic identity), and means *the very one who* ; sometimes with other indeclinable suffixes, *e.g.*, ὅσγε, *who indeed*.

(*d*) **Derivative Relative Pronouns.**

Quality : οἷος, *such as*
Quantity : ὅσος, *so great as*
Number : ὅσοι, plural of ὅσος, *so many as*

38. (*a*) The simple **Interrogative Pronoun** is τίς ; τί ; *who?* or *what?* Its declension is identical with that of the indefinite τις (§ 12), except that in the interrogative the ι of the stem-syllable is *accented* throughout.

(*b*) Other interrogative forms are employed, correlative to the pronouns under § 37 (*d*), and, like them, denoting *quality*, *quantity*, and *number*. They all prefix the letter π- to the relative forms.

Quality, **ποῖος**, *of what kind?*
Quantity, **πόσος**, *how great?*
Number, **πόσοι**, *how many?*

(*c*) **Indirect interrogatives** prefix the letter ὁ- to the direct forms beginning with the letter π. **Ὁποῖος**, *of what kind?* is the only one of these employed in the New Testament.

DISTRIBUTIVE PRONOUNS.

39. These are mostly declined like Adjectives, and are as follows :—

(*a*) **ἄλλος, ἄλλη, ἄλλο**, *another* (numerically)
Plur. **ἄλλοι, ἄλλαι, ἄλλοι**, *others*
(*b*) **ἕτερος, ἑτέρα, ἕτερον**, *other* (different)
Plur. **ἕτεροι, ἕτεραι, ἕτερα**, *others*
(*c*) To these may be added :—
ἀμφότεροι, -αι -α, *both* (only plur.)
(*d*) **ἀλλήλων**, *of one another*, used only in the genitive, dative, and accusative plural.
(*e*) **ἕκαστος, ἑκάστη, ἕκαστον**, *each*, used only in the singular ; with doubtful exceptions, in Phil. ii. 4 ; Rev. vi. 11.

TABLE OF CORRELATIVE ADJECTIVE PRONOUNS.

	Demonstrative.	*Relative.*	*Interrogative.*	*Dependent Interrogative.*	*Indefinite.*
Simple .	οὗτος	ὅς	τίς	...	τις
Quality .	τοιοῦτος	οἷος	ποῖος	ὁποῖος	...
Quantity	τοσοῦτος	ὅσος	πόσος	...	...

NOTE.—**Rules for the construction of Adjectives are followed also by Adjective Pronouns.** 'The

Relative agrees with its Antecedent in Gender, Number, and Person,' (*Third Concord*), its case being determined by its own sentence.

40. Exercise VII.

Nouns, Adjectives and Pronouns, with εἰμί.

Vocabulary.

Nouns and Adjectives.

ἀγαλλίασις, -εως, ἡ, *exultation*
ἀλήθεια, -ας, ἡ, *truth*
ἀνάστασις, -εως, ἡ, *resurrection*
δανειστής, οῦ, ὁ, *creditor*
δεξιός, -ά, -όν, *right* (opposed to *left*)
δίκαιος, -αία, -αιον, *right, just*
ἐξουσία, -ας, ἡ, *authority, power*
ἔρημος, -ον, *desert*, or as subst. ἔρημος -ου, ἡ
ἕτοιμος, ον, *ready*
εὐαγγέλιον, -ου, τό, *Gospel*
εὐλαβής, -ες, *devout*
Ἠλίας, -οῦ, *Elijah*
ἱερόν, -οῦ, τό (neut. of ἱερός, *holy*), *the Temple*
Ἰουδαῖος, -αία, -αῖον, *Jewish*, as subst. m. *a Jew*, fem. with art. *Judæa*
καιρός, -οῦ, ὁ, *season, opportunity*
κατάλυμα, -ατος, τό, *lodging, inn*
ξηρός, -ά, -όν, *dry, withered*
Συμεών, ὁ, indecl. *Simeon*
χαρά, -ᾶς, ἡ, *joy*
χείρ, χειρός, ἡ, *hand*
χρεωφειλέτης, -ου, ὁ, *debtor*

Prepositions.

ἐνώπιον (used as prep.) gen., *in the sight of*
κατά (gen.), *against*
μετά (gen.), *with*

Adverbs, Conjunctions, Particles.

ἀεί, *always*
δέ, *but, and* (never first word in a sentence)
ἐκεῖ, *there*
καί, *and, even, also*; τε . . . καί, *both . . . and*
οὐ (before a vowel οὐκ), *not*
μή, *not*, in suppositions

Rules.

1. **Subject and Predicate.** (*a*) The Subject, when a Personal Pronoun, is often omitted, being implied in the person

of the verb. Its insertion denotes special emphasis. See 19, 20.

(*b*) A plural neuter Subject often takes a singular verb. See 9.

(*c*) The Subject is often marked by the Article. See 2.

2. **The Cases.** (*a*) The *Genitive* is often employed instead of a *Possessive Pronoun*. See § 35.

(*b*) The *Dative* after the different parts of the verb εἰμί denotes *possession*. Thus, *We have* would often be in Greek, *There is*, or *are to us*. So for 'A certain creditor had two debtors,' the Greek is 'Two debtors were to a certain creditor.' See 3, 4, 7, 18.

(*c*) For the cases as governed by *Prepositions*, see the several Vocabularies and § 68. The same Preposition often governs different cases in different senses.

3. **The Article.** (*a*) The original Demonstrative force of the Article is shown by its frequent use as a Pronoun of the Third Person. Thus, for 'And they said,' the Greek has 'And the (persons) said.' The Article with a Participle further exemplifies the same use. Thus 'He who is' would often be expressed in Greek by 'This (man) being.' See 8.

(*b*) The Article is used with Demonstrative Pronouns, and must immediately precede its Noun; also with Possessive Pronouns. See 10. It is often repeated before Adjectives and Adj. Pronouns, as in 13, 21.

(*c*) Before Proper Names, the Article generally implies that the person or place is well known, or has been mentioned before. See 11, 16.

Translate:—

1. ἔσται χαρά σοι καὶ ἀγαλλίασις. 2. Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. 3. οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. 4. ἦν ἄνθρωπος ἐν Ἰερουσαλήμ, ᾧ ὄνομα [1] Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής. 5. Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ. 6. Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων. 7. τί σοι ἐστὶν ὄνομα; 8. ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν. 9. ἕτοιμά ἐστι πάντα. 10. τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν. 11. ἐν ἐκείναις ταῖς ἡμέραις ὁ

Ἰωάννης ἦν ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας. 12. υἱοί εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. 13. καὶ ἦν ἐκεῖ ἄνθρωπος καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. 14. τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 15. ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ. 16. πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραήλ. 17. ἐν[2] ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. 18. δύο χρεωφειλέται ἦσαν δανειστῇ τινί. 19. ἐν ἐρήμῳ τόπῳ ἐσμέν. 20. ὑμεῖς[3] ἐστε μάρτυρες τούτων. 21. ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος.

[1] Supply *was*, 'whose name was.' See above, 2 *b*. [2] Render *with*. 'Authority' was the element *in* which the word subsisted. [3] Note the emphasis of the pronoun.

Render into Greek :—

(In general, place the verb at the end of the sentence).

1. My children are always with me. 2. Mine[1] are thine,[2] and thine are mine. 3. That man was more righteous than his brothers. 4. Who art thou? 5. Those who are[2] with us are more than those who are against us. 6. Thy word is with (in) authority. 7. Their opportunity is not ready. 8. We have many debtors. 9. Another[3] Gospel, which is not another. 10. Thy word is truth. 11. This (man) is poor, that (man is) rich. 12. Those men were not obedient to the word. 13. Both (of them) were prudent and meek. 14. The country in which they were is desert. 15. On[4] one of those days He was in the Temple.

[1] Neut. plur. [2] See § 40, 3*a*. [3] *i.e.* a *different* (so-called) Gospel which is not (really) another; because there can be no other. [4] In.

THE VERB.

41. (*a*) Greek verbs are of two main forms, or **Conjugations**, called for convenience (from the termination of the First Person Singular Present Indicative) Verbs in ω and Verbs in μι.

(*b*) Verbs are inflected in **Voice, Mood, Tense, Number and Person.**

(*c*) Voices. These are three, **Active, Middle,** and **Passive;** the Active and Passive as in other languages: *to love, to be loved*; the Middle generally reflexive: *to love oneself.*

Neuter (or Initiative) Verbs are sometimes of Active, sometimes of Middle form. Verbs of Middle form with Active meaning are called **Deponent.**

(*d*) Moods. These are five: **Indicative, Imperative, Optative, Subjunctive,** and **Infinitive.**

The Indicative asserts or enquires: *He loves, Does he love?*

The Imperative commands: *Love ye.*

The Subjunctive is conditional, sometimes interrogative: *If he love, May he love?*

The Optative is properly a division of the Subjunctive; the subjunctive of the historical tenses. 'He asked *if he loved.*' Sometimes also the Optative expresses a *wish*; hence its name. *May he love!*

The Infinitive expresses the action or state denoted by the verb, as itself an object of thought. '*To love* is Divine.' '*Seeing* is *believing.*' Hence the Infinitive may be called the **Verbal Noun.**

(*e*) To the above must be added the **Participles,** which are **Verbal Adjectives.** '*A loving heart,*' i.e. a heart that loves. '*Having loved* His own.' Another form of Verbal Adjective, distinct from the Participles, denotes *duty, capability, quality,* and the like; as 'loveable,' 'pleasing,' 'blessed.'

(*f*) Tenses. These express **time** and **state:** in time, *past, present* and *future*; in state, *indefinite, imperfect* and *perfect.* Hence nine possible tenses, of which the Greek has *seven.*

Present	Indefinite,	(wanting).
Past	Indefinite,	*He wrote.*
Future	Indefinite,	*He will write.*
Present	Imperfect,	*He is writing.*
Past	Imperfect,	*He was writing.*
Future	Imperfect,	(wanting).
Present	Perfect,	*He has written.*
Past	Perfect,	*He had written.*
Future	Perfect,	*He will have written.*

This last occurs only once in N.T. The tenses wanting are supplied in various ways.

The general names and order of the Tenses are as follows :—

Present (Present Imperfect), **Imperfect** (Past Imperfect), **Future** (Future Indefinite), **Aorist** (Past Indefinite; also other uses), **Perfect** (Present Perfect), **Pluperfect** (Past Perfect). The Future-Perfect need not here be included.

The Present, Future, and Perfect are called *Principal Tenses*, the Imperfect, Aorist and Pluperfect, *Historical Tenses*.

(*g*) NUMBERS AND PERSONS. These are as in other languages. Classical Greek has the *Dual*, which, as not found in N.T., is not here included.

42. Methods of Inflection. It is essential to know the **Verbal Stem.** This may end in a (short) vowel (**Vowel-stems**) or in a consonant (**Consonant-stems**). Of Vowel stems, those in ι and υ are inflected without contraction, those in α, ε, and ο involve contraction. Consonant-stems may end in a labial, a guttural, or a dental. See Table, § 3 (*a*).

(*a*) The **Terminations** are appended to the Stem, and in the First Conjugation are the same for all verbs, combined with the stem according to the laws of euphony. See § 3 (*d*).

(*b*) **Augment.** The Historical Tenses in the Indicative prefix the letter ἐ to a verb beginning with a *consonant* ('syllabic augment'). When the consonant is ρ it is doubled. An initial *vowel* is lengthened ('temporal augment') changing α into η, ε into η or ει, ο into ω, ῐ into ῑ, and ῠ into ῡ. So with the diphthongs : αι becomes η, αυ becomes ηυ, and οι becomes ῳ, ευ is generally unaltered, sometimes ηυ-.

(*c*) **Reduplication.** The **Perfect** Tense in all the moods **repeats** an initial *consonant* with ἐ, as from stem λυ- λε-λυ-, from γραφ- γεγραφ-, or lengthens an initial *vowel* as in *b*. A double initial consonant sometimes takes only ἐ, as from κτ-, ἐκτ-. An *aspirate* (see § 3) reduplicates with the corresponding *sharp*, as from φιλ- πεφιλ. A few forms are irregular, for which see Vocabularies. The **Pluperfect** sometimes (rarely in N.T.) prefixes the Augment to the Reduplication ; as from λυ- ἐλελυ-,

(*d*) Verbs compounded with Prepositions almost invariably take the Augment or Reduplication **after the Preposition** and before the proper Verbal Stem.

(*e*) **Tense-characteristics.** A letter between the stem and the termination is called the *Characteristic.* These are, chiefly, σ in the Future and (First) Aorist[1] Active, κ in the Perfect and Pluperfect Active, and θ in the Future and First Aorist Passive. These characteristics often modify the stem-letter vowels being lengthened and consonants combined or assimilated. See the several Paradigms.

Lexical Forms. In vocabularies and lexicons, the 1st pers. sing. pres. ind. of the Active Voice is generally given. Some Concordances, however, as Bruder's, give the infinitive present. The *English* infinitive is almost invariably used; as 'Λέγω, to speak.' More strictly, it should be 'I speak' or 'am speaking.' But the usage will occasion no difficulty to the learner.

43. Verbs in -ω. Scheme of Terminations.

The following Terminations are affixed directly to the Verbal Stem.

Note that the Middle and Passive Voices are *alike* in four tenses:—Present, Imperfect, Perfect, and Pluperfect.

Accentuation.—The accent of Verbs is *generally* thrown as far back as possible. Observe, however, some exceptions in the following scheme.

Indicative Mood.

Present Tense.

Active—

Sing. -ω, -εις, -ει; Plur. -ομεν, -ετε, -ουσι(ν).

Middle and Passive—

Sing. -ομαι, -η, -εται; Plur. -όμεθα, -εσθε, -ονται.

Imperfect, with Augment.

Active—

Sing. -ον, -ες, -ε(ν); Plur. -ομεν, -ετε, -ον.

Middle and Passive—

Sing. -όμην, -ου, -ετο; Plur. -όμεθα, -εσθε, -οντο.

[1] For the Second Aorist, see hereafter, § 46 *c*.

FUTURE (compare Present).

Active—

Sing. -σω -σεις, -σει; Plur. -σομεν, -σετε, -σουσι(ν).

Middle—

Sing. -σομαι, -σῃ, -σεται; Plur. -σόμεθα, -σεσθε, -σονται.

Passive—

Sing. -θήσομαι, -θήσῃ, -θήσεται;
Plur. -θησόμεθα, -θήσεσθε, -θήσονται.

FIRST AORIST, with Augment.

Active—

Sing. -σα, -σας, -σε(ν); Plur. -σαμεν, -σατε, -σαν.

Middle—

Sing. -σάμην, -σω, -σατο; Plur. -σάμεθα, -σασθε, -σαντο.

Passive—

Sing. -θην, -θης, -θη; Plur. -θημεν, -θητε, -θησαν.

PERFECT, with Reduplication.

Active—

Sing. -κα, -κας, -κε(ν); Plur. -καμεν, -κατε, -κᾶσι(ν).

Middle and Passive—

Sing. -μαι, -σαι, -ται; Plur. -μεθα, -σθε, -νται,

PLUPERFECT, with Reduplication and (sometimes) Augment.

Active—

Sing. -κειν, -κεις, -κει; Plur. -κειμεν, -κειτε, -κε(ι)σαν

Middle and Passive—

Sing. -μην, -σο, -το; Plur. -μεθα, -σθε, -ντο.

Imperative Mood.

PRESENT.

Active—

Sing. (2nd pers.) -ε, (3rd pers.) -έτω; Plur. -ετε, -έτωσαν.

Middle and Passive—

Sing. (2nd pers.) -ου, (3rd pers.) -έσθω; Plur. -εσθε, -έσθωσαν,

FIRST AORIST, without Augment.

Active—

Sing. -σον, -σάτω; Plur. -σατε, -σάτωσαν.

Middle—

Sing. -σαι, -σάσθω; Plur. -σασθε, -σάσθωσαν.

Passive—

Sing. -θητι, -θήτω; Plur. -θητε, -θήτωσαν.

PERFECT, with Reduplication (compare Present).

Active—

Sing. -κε, -κέτω; Plur. -κετε, -κέτωσαν.

Middle and Passive—

Sing. -σο, -σθω; Plur. -σθε, -σθωσαν.

Subjunctive Mood.

PRESENT.

Active—

Sing. -ω, -ῃς, -ῃ; Plur. -ωμεν, -ητε, -ωσι(ν).

Middle and Passive—

Sing. -ωμαι, -ῃ, -ηται; Plur. -ώμεθα, -ησθε, -ωνται.

FIRST AORIST, without Augment (compare Present).

Active—

Sing. -σω, -σῃς, -σῃ; Plur. -σωμεν, -σητε, -σωσι(ν).

Middle—

Sing. -σωμαι, -σῃ, -σηται; Plur. -σώμεθα, -σησθε, -σωνται.

Passive—

Sing. -θῶ, -θῇς, -θῇ; Plur. -θῶμεν, -θῆτε, -θῶσι(ν).

PERFECT, with Reduplication (compare Present).

Active—

Sing. -κω, -κῃς, κῃ; Plur. -κωμεν, -κητε, -κωσι(ν).

Middle and Passive – Made by Perfect Participle with subj. of εἰμί.

Optative Mood.

PRESENT.

Active—

Sing. -οιμι, -οις, -οι; Plur. -οιμεν, -οιτε, -οιεν

Middle and Passive—

Sing. -οίμην, -οιο, -οιτο; Plur. -οιμεθα, -οισθε, -οιντο

FUTURE (compare Present).

Active—

Sing. -σοιμι, -σοις, -σοι; Plur. -σοιμεν, -σοιτε, -σοιεν.

Middle—

Sing. -σοίμην, -σοιο, -σοιτο; Plur. -σοίμεθα, -σοισθε, -σοιντο

Passive—

Sing. -θησοίμην, -θήσοιο, -θήσοιτο;
Plur. -θησοίμεθα, -θήσοισθε, -θήσοιντο.

FIRST AORIST, without Augment.

Active—

Sing. -σαιμι, -σαις, -σαι; Plur. -σαιμεν, -σαιτε, -σαιεν.[1]

Middle—

Sing. -σαίμην, -σαιο, -σαιτο; Plur. -σαίμεθα, -σαισθε, -σαιντο

Passive—

Sing. -θείην, -θείης, -θείη; Plur. -θείμεν, θείτε, -θείησαν.

PERFECT, with Reduplication (compare Present).

Active—

Sing. -κοιμι, -κοις, -κοι; Plur. -κοιμεν, -κοιτε, -κοιεν.

Middle and Passive—Perfect Participle with Auxiliary Verb.

Infinitive Mood.

PRESENT.

Active, -ειν; *Middle and Passive*, -εσθαι.

FUTURE.

Active, -σειν; *Middle*, -σεσθαι; *Passive*, -θήσεσθαι.

[1] The termination -ειαν (Æolic), for -αιεν, occurs in a few verbs in the New Testament (Luke vi. 11; Acts xvii. 27).

First Aorist, without Augment.

Active, -σαι ; *Middle*, -σασθαι ; *Passive*, -θῆναι.

Perfect, with Reduplication.

Active, -κέναι ; *Middle and Passive*, -σθαι.

Participles.

Present.

Active, m. -ων ; f. -ουσα ; n. -ον. *Middle and Passive*, -όμενος, -ομένη, -όμενον.

Future.

Active, -σων, -σουσα, -σον ; *Middle*, -σόμενος, -σομένη, -σόμενον ; *Passive*, -θησόμενος, -θησομένη, θησόμενον.

First Aorist, without Augment.

Active, -σας, -σασα, -σαν ; *Middle*, -σάμενος, -σαμένη, -σάμενον ; *Passive*, -θείς, -θεῖσα, -θέν.

Perfect, with Reduplication.

Active, -κώς, -κυῖα, -κός ; *Middle and Passive*, -μένος, -μένη, -μένον.

Verbal Adjective (see § 41 *e*), -τός, -τή, -τόν.

44. Paradigm of the First Conjugation.

The foregoing scheme of terminations is applicable to all verbs in -ω, as in the conjugation of the verb following :—

Stem, λυ- *to loose* ; Mid., *to loose one's self*, or *get loosed* ; Pass., *to be loosed.*

Active Voice.

Indicative Mood.

Present Tense. *I am loosing.*

S. **λύω,** **λύεις,** λύει ; P. λύομεν, λύετε, **λύουσι(ν).**

Imperfect. *I was loosing.*

S. ἔλυον, ἔλυες, ἔλυε(ν) ; P. ἐλύομεν, ἐλύετε, ἔλυον.

Future. *I shall* or *will loose.*

S. λύσω, λύσεις, λύσει; P. λύσομεν, λύσετε, λύσουσι(ν)

First Aorist. *I loosed.*

S. ἔλυσα, ἔλυσας, ἔλυσε(ν); P. ἐλύσαμεν, ἐλύσατε, ἔλυσαν.

Perfect. *I have loosed.*

Sing. λέλυκα, λέλυκας, λέλυκε(ν);
Plur. λελύκαμεν, λελύκατε, λελύκασι(ν).

Pluperfect. *I had loosed.*

Sing. (ἐ)λελύκειν, (ἐ)λελύκεις, (ἐ)λελύκει;
Plur. (ἐ)λελύκειμεν, (ἐ)λελύκειτε, (ἐ)λελύκε(ι)σαν.

Imperative Mood.

Present Tense. *Loose* (continuously).

S. λύε (*loose thou*), λυέτω (*let him loose*); Plur. λύετε, λυέτωσαν.

Aorist. *Loose* (at once).

S. λῦσον, λυσάτω; P. λύσατε, λυσάτωσαν.

Perfect. *Have loosed* (*i.e.*, remain so).

S. λέλυκε, λελυκέτω; P. λελύκετε, λελυκέτωσαν.

Subjunctive Mood.

Present Tense. *I may loose.*

S. λύω, λύῃς, λύῃ; P. λύωμεν, λύητε, λύωσι(ν).

Aorist. *I may loose*, or *shall have loosed.*

S. λύσω, λύσῃς, λύσῃ; P. λύσωμεν, λύσητε, λύσωσι(ν).

Perfect. *I may have loosed.*

Sing. λελύκω, λελύκῃς, λελύκῃ;
Plur. λελύκωμεν, λελύκητε, λελύκωσι(ν).

Optative Mood.

Present (or Imperfect). *I might loose.*

S. λύοιμι, λύοις, λύοι; P. λύοιμεν, λύοιτε, λύοιεν.

Future. *I should loose.*

S. λύσοιμι, λύσοις, λύσοι; P. λύσοιμεν, λύσοιτε, λύσοιεν

Aorist. *I might* or *am to loose.*
Sing. λύσαιμι, λύσαις, λύσαι;
Plur. λύσαιμεν, λύσαιτε, λύσαιεν or ειαν.

Perfect (or Pluperfect). *I might have loosed.*
Sing. λελύκοιμι, λελύκοις, λελύκοι;
Plur. λελύκοιμεν, λελύκοιτε, λελύκοιεν.

INFINITIVE.

Present, λύειν, *to loose.*
Future, λύσειν, *to be about to loose.*
Aorist, λῦσαι, *to loose immediately.*
Perfect, λελυκέναι, *to have loosed.*

PARTICIPLES.

Present nom., λύων, λύουσα, λῦον, *loosing.*
Future nom., λύσων, λύσουσα, λύσον, *about to loose.*
Aorist nom., λύσας, λύσᾶσα, λῦσαν, *having loosed.*
Perfect nom., λελυκώς, λελυκυῖα, λελυκός, *having now loosed*; stem λελυκοτ-.

Middle and Passive Voices—Forms common to both.

INDICATIVE MOOD.

Present Tense. *I am loosing myself*, or *being loosed.*
S. λύομαι, λύῃ or -ει, λύεται; P. λυόμεθα, λύεσθε, λύονται

Imperfect. *I was loosing myself*, or *being loosed.*
S. ἐλυόμην, ἐλύου, ἐλύετο; P. ἐλυόμεθα, ἐλύεσθε, ἐλύοντο.

Perfect. *I have loosed myself* or *been loosed.*
S. λέλυμαι,[1] λέλυσαι, λέλυται; P. λελύμεθα, λέλυσθε, λέλυνται

Pluperfect. *I had loosed myself*, or *been loosed.*
Sing. (ἐ)λελύμην, (ἐ)λέλυσο, (ἐ)λέλυτο;
Plur. (ἐ)λελύμεθα, (ἐ)λέλυσθε, (ἐ)λέλυντο.

[1] Some pure verbs insert σ before μ and τ (3rd pers.); as κλείω. See Vocabularies.

Imperative Mood.

Present. *Loose thyself*, or *be thou loosed.*

Sing. (2nd pers.) λύου, (3rd pers.) λυέσθω;
Plur. λύεσθε, λυέσθωσαν or -έσθων.

Perfect. *Have loosed thyself*, or *been loosed* (*i.e.*, remain so).

Sing. λέλυσο, λελύσθω; Plur. λέλυσθε, λελύσθωσαν or -σθων.

Subjunctive Mood.

Present. *I may loose myself*, or *be loosed.*

S. λύωμαι, λύῃ, λύηται; P. λυώμεθα, λύησθε, λύωνται.

Perfect. *I may have loosed myself*, or *been loosed.*

Sing. λελυμένος ὦ,[1] λελυμένος ἦς, λελυμένος ἦ;
Plur. λελυμένοι ὦμεν, λελυμένοι ἦτε, λελυμένοι ὦσι(ν).

Optative Mood.

Present. *I might loose myself*, or *be loosed.*

S. λυοίμην, λύοιο, λύοιτο; P. λυοίμεθα, λύοισθε, λύοιντο.

Perfect. *I might have loosed myself*, or *been loosed.*

Sing. λελυμένος εἴην, λελυμένος εἴης, λελυμένος εἴη;
Plur. λελυμένοι εἴημεν, λελυμένοι εἴητε, λελυμένοι εἴησαν.

Infinitive.

Present, λύεσθαι, *to loosen oneself*, or *be loosed.*
Perfect, λελύσθαι, *to have loosened oneself*, or *been loosed.*

Participles.

Present, λυόμενος, λυομένη, λυόμενον, *loosing oneself*, or *being loosed.*

Perfect, λελυμένος, λελυμένη, λελυμένον, *having loosed oneself*, or *been loosed.*

[1] These forms are made by the perfect participle, with the substantive verb '*to be*' as an auxiliary. Compare § 47 *h*.

Forms peculiar to the Middle.

INDICATIVE MOOD.

Future Tense. *I shall* or *will loose myself.*

S. λύσομαι, λύσῃ or -ει, λύσεται; P. λυσόμεθα, λύσεσθε, λύσονται.

First Aorist. *I loosed myself.*

Sing. ἐλυσάμην, ἐλύσω, ἐλύσατο;
Plur. ἐλυσάμεθα, ἐλύσασθε, ἐλύσαντο.

IMPERATIVE MOOD.

First Aorist. *Loose thyself* (at once).

Sing. (2nd pers.) λῦσαι, (3rd pers.) λυσάσθω;
Plur. λύσασθε, λυσάσθωσαν or -άσθων.

SUBJUNCTIVE MOOD.

First Aorist. *I may loose myself*, or *shall have loosed myself.*

Sing. λύσωμαι, λύσῃ, λύσηται;
Plur. λυσώμεθα, λύσησθε, λύσωνται.

OPTATIVE MOOD.

(*Or, Subjunctive of the Historical Tenses.*)

Future. *I should loose myself.*

Sing. λυσοίμην, λύσοιο, λύσοιτο;
Plur. λυσοίμεθα, λύσοισθε, λύσοιντο.

First Aorist. *I might*, or *am to loose myself.*

Sing. λυσαίμην, λύσαιο, λύσαιτο;
Plur. λυσαίμεθα, λύσαισθε, λύσαιντο.

INFINITIVE.

Future, λύσεσθαι, *to be about to loose one's self.*
First Aorist, λύσασθαι, *to loose oneself immediately.*

PARTICIPLES.

Future, λυσόμενος, λυσομένη, λυσόμενον, *about to loose oneself.*
First Aorist, λυσάμενος, λυσαμένη, λυσάμενον, *having loosed oneself.*

Forms peculiar to the Passive.

INDICATIVE MOOD.

First Future Tense.[1] *I shall be loosed.*

Sing. λυθήσομαι, λυθήσῃ, λυθήσεται;
Plur. λυθησόμεθα, λυθήσεσθε, λυθήσονται.

First Aorist. *I was loosed.*

S. ἐλύθην, ἐλύθης, ἐλύθη; P. ἐλύθημεν, ἐλύθητε, ἐλύθησαν.

IMPERATIVE MOOD.

First Aorist. *Be thou loosed* (at once).

Sing. (2nd pers.) λύθητι, (3rd pers.) λυθήτω;
Plur. λύθητε, λυθήτωσαν.

SUBJUNCTIVE MOOD.

First Aorist. *I may be,* or *shall have been loosed.*

S. λυθῶ, λυθῇς, λυθῇ; P. λυθῶμεν, λυθῆτε, λυθῶσι(ν).

OPTATIVE MOOD.

Future. *I should be loosed.*

Sing. λυθησοίμην, λυθήσοιο, λυθήσοιτο;
Plur. λυθησοίμεθα, λυθήσοισθε, λυθήσοιντο.

First Aorist. *I might be,* or *am to be loosed.*

Sing. λυθείην, λυθείης, λυθείη;
Plur. λυθείημεν, λυθείητε, λυθεῖεν.

INFINITIVE.

Future, λυθήσεσθαι, *to be about to be loosed.*
First Aorist, λυθῆναι, *to be loosed immediately.*

PARTICIPLES.

Future, λυθησόμενος, -η, -ον, *about to be loosed.*
Aorist, λυθείς, -εῖσα, -έν, *having been loosed.*

[1] Some pure verbs insert σ in the Future and Aorist Passive before θ, as ἀκούω, κλείω, ῥύομαι. See Vocabularies.

Verbal Adjective.

λυτός, -ή, -όν, *that may be loosed* 'soluble' (not in N. T.).

45. Exercise VIII. Pure Verbal Stems—ι or υ.

Vocabulary.

Verbs.

ἀκούω, *hear*, 1 Aor. pass. ἠκούσθην; perf. act. ἀκήκοα
ἀπολύω, *release*
βασιλεύω, *reign*
δουλεύω, *serve*
κλαίω, *lament*, fut. κλαύσω
κλείω, *shut*, perf. pass. κέκλεισμαι; 1 aor. ἐκλείσθην
μνημονεύω, *remember*
πιστεύω, *believe*
πολιτεύομαι (mid.), *act the citizen*, hence, *order the life*
πορεύομαι (mid.), *go, journey*
ῥύομαι (mid.), *deliver*, 1 aor. pass. ἐῤῥύσθην
σαλεύω, *shake*

Prepositions, Adverbs, and Particles.

περί (gen.), *about*
κατά (acc.), *according to*
ἐπί (acc.), *upon, over*
ἐναντίον (gen.), *before*
ἀξίως, *worthily*
διατί, *wherefore?*
μόνον, *only*
πλήν, *except, but*

Nouns and Adjectives.

ἄμεμπτος, -ον, adj., *blameless*
δεσπότης, -ου, ὁ, *master*
δικαίωμα, -ατος, τό, *righteous decree, ordinance*
δύναμις, -εως, ἡ, *power, might*
εἰρήνη, -ης, ἡ, *peace*
θυγάτηρ, -τρός, ἡ, *daughter*
ἱκανός, -η, ον, *sufficient, competent*
ἱμάς, -αντος, ὁ, *thong*
Λώτ, ὁ (indec.), *Lot*
μακάριος, -ία, -ιον, *blessed*
ὀρεινός, -ή, -όν, *mountainous*, ἡ ὀρεινή, *the hill country*
πονηρός, -ά, -όν, *evil*; ὁ πονηρός, *the evil one*; τὸ πονηρόν, *the evil*
πρόσωπον, -ου, τό, *countenance, face*
σπουδή, -ῆς, ἡ, *haste*
συμφωνία, -ας, ἡ, *music* ("symphony")
ὑπόδημα, -ατος, τό, *sandal*
χορός, -οῦ, ὁ, *dance with singing* ("chorus")

RULES.

The references are to the Greek sentences.

1. **The Cases.** The *Accusative* is, in general, the case of the Object, and is governed by Active Verbs.

2. The *Genitive* or *Accusative* may be used after the Verb ἀκούω, *to hear*. Compare 1, 2, 7.

3. The Verb δουλεύω, *to serve*, as a bondman, takes the *Dative*. See 7. So also πιστεύω, *to believe*. See 12.

4. The **Infinitive** often depends upon an Adjective. See 9.

5. A **Participle** is often used as a Predicate after the Substantive Verb. See 16.

6. A Participle **with the Article** may often be rendered by the Relative with a Verb. See 11. 'Happy (is) the (woman) having believed,' *Happy is she who believed.*

Translate :—

1. τίς ἐστιν οὗτος, περὶ οὗ ἀκούω τοιαῦτα; 2. ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει. 3. ἤκουσε συμφωνίας καὶ χορῶν. 4. ἀπολύετε, καὶ ἀπολυθήσεσθε. 5. νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ. 6. καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας,[1] καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 7. ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. 8. θυγατέρες Ἱερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ, πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. 9. οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. 10. μνημονεύετε τῆς γυναικὸς Λώτ. 11. μακαρία ἡ πιστεύσασα. 12. διατί οὐκ ἐπιστεύσατε αὐτῷ; 13. μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε. 14. ἐπορεύθη[2] εἰς τὴν ὀρεινὴν μετὰ σπουδῆς. 15. ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου ἄμεμπτοι. 16. τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον[3] εἰς Ἱερουσαλήμ. 17. ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.[4] 18. αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. 19. ἡ θύρα κέκλεισται. 20. αὐτοὶ[5] ἀκηκόαμεν.

[1] "To the ages"=*for ever.* '(as though he were) going.' Of both the genitive is alike.

[2] Fem. nom. understood.

[3] Elliptical: [4] Masculine or neuter. See Vocabulary.

[5] In apposition with ἡμεῖς understood.

Render into Greek :—

1. Happy are those who believe. 2. They have heard the Gospel with great joy. 3. The earth and the heavens shall be shaken. 4. They were going to Jerusalem. 5. Serve ye the Lord in peace. 6. Thou didst not believe my words. 7. The word of the Gospel was believed in that day. 8. There are of you some who believe not. 9. I have believed that Thou art the Christ. 10. We will serve Thee, O Master.

Verbal forms for further exercise, from the Gospel by Luke :—

ἤκουσαν, ἀκοῦσαι, ἀκουσάτωσαν, ἀκουσθήσεται, ἀπολελυμένην, ἀπολύσω, βασιλεῦσαι, ἔκλαιον, ἐκλείσθη, πιστεύσαντες, ἐπορεύθη, πορεύσομαι, ῥυσθέντας, σεσαλευμένον.

These forms should be parsed, and the meaning given.

46. Consonant Verbs.

Strengthened Forms and Second Tenses.

(*a*) Many Verbs, especially those with consonant stem-endings, have, in the Present and Imperfect Tenses, a **modified** or **strengthened** form; a letter, or in some cases a syllable being added to the Stem. Thus :—

Stem	Pres.		Impf.
τυπ-	τύπτω,	*I strike*	ἔτυπτον
λιπ-	λείπω,	*I leave*	ἔλειπον
πραγ-	πράσσω,	*I do*	ἔπρασσον
λαβ-	λαμβάνω,	*I take*	ἐλάμβανον

In Verbs like *πράσσω* (sometimes written *πράττω*), the guttural stem-ending is said to be **softened.** Instead of **-σσ** or **-ττ** the guttural softened into **ζ-** occurs in some Verbs; thus from **κραγ-** comes *κράζω, I cry out.* Occasionally, also, a *dental* is replaced by **ζ-**, as from **φραδ-**, *φράζω, I tell.*

A verb ending in *-ζω* might therefore be formed from a *guttural* or a *dental* stem. The distinction appears in the Future and other tenses.

(*b*) As a general rule, the Tenses of the Verb, the Present and Imperfect excepted, are formed *from the simple unmodified verbal stem*. The chief exception is in those Verbs which insert a vowel in the stem-syllable (like λείπω, from λιπ-), which retain that vowel (sometimes again modified) in several tenses.

(*c*) Very many 'strengthened' Verbs, and some others, form a **Second Aorist** *from the simple stem*, its meaning being generally identical with that of the First Aorist. In the Active and Middle, the Second Aorist is conjugated like the *Imperfect* (like the *Present* in other moods). Thus, in the four Verbs above given, the Second Aorists are, Act. ἔτυπον, ἔλιπον, ἔπραγον, ἔλαβον. So in the Middle, with the termination **-ομην**. In the Passive, the Second Aorist is conjugated like the *First*, with the termination **-ην** instead of **-θην**.

(*d*) In the Active Voice a **Second Perfect** and **Pluperfect** occasionally occur, the terminations being like those of the First, with **κ** omitted. In some Verbs the Stem in these second tenses is *modified, with a special meaning*; as from πείθω, *I persuade*; 2 Perf. πέποιθα, *I trust*.

(*e*) Some few Verbs have also a **Second Future Passive**, formed from the simple stem, and corresponding in meaning with the First Future.

A *Third Future*, reduplicated, is sometimes called *Future Perfect* or *Paulo-post Future*, Middle or Passive. It is found only once in the New Testament, κεκράξονται, *will immediately cry out*, rec. text, Luke xix. 40, and may therefore be unnoticed in succeeding paradigms.

(*f*) **Occasional stem-changes.** In the Second Aorist the First Aor. Pass. Perfect, Mid. and Pass., **ε** or **ει** in the stem is sometimes changed to **α**. Thus στρέφω, *I turn*, 2 Aor. Pass. ἐστράφην : τρέφω, *I nourish*; stem **θρεφ-** Perf. Pass. Participle τεθραμμένος.

Such occasional changes are shown, where necessary, in the Vocabularies

47. Mute Verbal Stems.—I. Labial.

The Stem-letters **π**, **β**, **φ** are subject to the following changes when combined with terminations beginning with a consonant. See table, § 3.

(*a*) With **-σ** they become **ψ** (see § 3, *b*). Thus, from **γραφ-**, Fut. Act. termination **-σω**, combined, **γράψω**.

(*b*) With **-μ** they are changed into another **μ**. Thus, Perf. Pass. termination **-μαι**: **γέ-γραμ-μαι**.

(*c*) A *flat* labial (**β**) or *aspirate* (**φ**) before **-τ** becomes *sharp* (**π**), the rule being that 'a labial or guttural mute before a dental must be *of the same order*.' Thus, Perf. Pass. Ind. 3 pers. sing. termination **-ται**: **γέ-γραπ-ται**.

(*d*) By the same rule, a *sharp* or *flat* becomes *aspirate* before **-θ**. Thus, Stem **τυπ-**, 1 Aor. Pass. Indic. termination **-θην**: **ἐ-τύφ-θην**.

(*e*) The letter **κ** *disappears* after a labial stem-ending, which if *sharp* or *flat* becomes an *aspirate*. Thus, Perf. Act. Indic. **τε-τυπ-κα** becomes **τέ-τυφ-α**.

(*f*) In the Perf. and Plup. Passive and Middle the 2 pers. plural ending **-σθε** loses the **σ** after a labial mute, and the modification is as in (*d*). Thus, from **τε-τυπ-σθε** comes **τέτυφθε**.

(*g*) In the same tenses, the 3 pers. plur. endings **-νται, -ντο** cannot be accommodated to a preceding consonant. Hence they are superseded in Consonant Verbs by the *perfect participle* with the *pres. and past forms* of the Verb **εἰμί**. Thus, 3 pers. Perf. Pass. of **γράφω, γεγραμμένοι εἰσί(ν)**; 3 pers. Plup. Pass. of **τύπτω, τετυμμένοι ἦσαν**. The Participle *must agree in gender with the nominative of the Verb*. Thus, *the letters have been written*, **αἱ ἐπιστολαὶ γεγραμμέναι εἰσίν**.

(*h*) A similar construction is used in the Perf. Pass. *Subjunctive* and *Optative* throughout, the sing. and plur. forms of the Participle being employed. The forms of **εἰμί** are:—Subj. **ὦ, ᾖς, ᾖ, ὦμεν, ἦτε, ὦσι(ν)**; Opt. **εἴην, εἴης, εἴη, εἴημεν, εἴητε, εἴησαν**.

48. Paradigm of a Mute Labial Verb (Present strengthened).

τύπτω, I strike. Verbal Stem **τυπ-**.

The several tenses are conjugated in number and person like those of λύω.

		Active.	*Middle.*	*Passive.*
Indic.	Pres.	τύπτω	τύπτομαι	
	Impf.	ἔτυπτον	ἐτυπτόμην	
	1 Fut.	τύψω	τύψομαι	τυφθήσομαι
	1 Aor.	ἔτυψα	ἐτυψάμην	ἐτύφθην
	1 Perf.	τέτυφα	τέτυμμαι	
	1 Pluperf.	(ἐ)τετύφειν	(ἐ)τετύμμην	
	2 Fut.			τυπήσομαι
	2 Aor.	ἔτυπον	ἐτυπόμην	ἐτύπην
	2 Perf.	τέτυπα		
	2 Pluperf.	(ἐ)τετύπειν		
Imperative.	Pres.	τύπτε	τύπτου	
	1 Aor.	τύψον	τύψαι	τύφθητι
	1 Perf.	τέτυφε	τέτυψο	
	2 Aor.	τύπε	τυποῦ	τύπηθι
	2 Perf.	τέτυπε		
Subjunct.	Pres.	τύπτω	τύπτωμαι	
	1 Aor.	τύψω	τύψωμαι	τυφθῶ
	1 Perf.	τετύφω	τετυμμένος ὦ	
	2 Aor.	τύπω	τύπωμαι	τυπῶ
	2 Perf.	τέτυπω		
Optative.	Pres.	τύπτοιμι	τυπτοίμην	
	1 Fut.	τύψοιμι	τυψοίμην	τυφθησοίμην
	1 Aor.	τύψαιμι	τυψαίμην	τυφθείην
	1 Perf.	τετύφοιμι	τετυμμένος εἴην	
	2 Aor.	τύποιμι	τυποίμην	τυπείην
	2 Perf.	τετύποιμι		
	2 Fut.			τυπησοίμην

		Active.	*Middle.*	*Passive.*
INFINITIVE.	Pres.	τύπτειν	τύπτεσθαι	
	1 Fut.	τύψειν	τύψεσθαι	τυφθήσεσθαι
	1 Aor.	τύψαι	τύψασθαι	τυφθῆναι
	1 Perf.	τετυφέναι	τετύφθαι	
	2 Aor.	τυπεῖν	τύπεσθαι	τυπῆναι
	2 Perf.	τετυπέναι		
	2 Fut.		τυπήσεσθαι	
PARTICIPLES.	Pres.	τύπτων	τυπτόμενος	
	1 Fut.	τύψων	τυψόμενος	τυφθησόμενος
	1 Aor.	τύψας	τυψάμενος	τυφθείς
	1 Perf.	τετυφώς	τετυμμένος	
	2 Aor.	τυπών	τυπόμενος	τυπείς
	2 Perf.	τετυπώς		
	2 Fut.			τυπησόμενος

Conjugation of the Perfect Middle and Passive.

Indic.	Sing.	τέτυμμαι	τέτυψαι	τέτυπται	
	Plur.	τετύμμεθα	τέτυφθε	τετυμμένοι (αι, α) εἰσί(ν)	
Imper.	Sing.	τέτυψο	τετύφθω	Plur. τέτυφθε	τετύφθωσαν
Subj.	Sing.	τετυμμένος (η, ον)	ὦ	ῇς	ῇ
	Plur.	τετυμμένοι (αι, α)	ὦμεν	ἦτε	ὦσι

Optative, as subj. with forms of εἶην. See § 47 (*h*).

VERBAL FORMS FOR PRACTICE.

See Vocabulary, p. 63.

βλέποντες, βλέπωσιν, τὰ βλεπόμενα, κεκαλυμμένον, καλύψατε, ἔκρυψα, ἐκρύβη, **κέκρυπται, ἔπεμψε,** πέμψαι, ἐπέμφθη, **ἐλάβομεν, λαβών, εἰληφώς,** λήψεσθε, **λάβῃ, λαμβάνετε,** ἅπτου, **ἅπτηται, ἅψῃ, ὑποστρέψαντες, πεμφθέντες,** ἄλειψαι, **ἤλειφον, γέγραφα.**

49. Exercise IX.

Vocabulary.

Some Active Verbs have their Future like the Middle.

Mute Verbs.

ἀλείφω, *anoint*
ἀποκαλύπτω, *reveal*
ἀποκρύπτω, *hide*
ἅπτω, *kindle*; ἅπτομαι, *touch*
βλέπω, *see, look*
γράφω, *write*
ἐμβλέπω, *look upon*
καλύπτω, *cover, hide*
κόπτω, *cut*; mid. (cut oneself), *bewail*
κρύπτω, *conceal*; stem κρυβ-
πέμπω, *send*
λαμβάνω, fut. λήψομαι, perf. εἴληφα, 2 aor. ἔλαβον, *take, receive*
ὑποστρέφω, *return*

Preposition, Adverb, Conjunction.

πρός (acc.), *towards, to*
μή, *not* (with subj). pp. 105, III
ἵνα, *that, in order that*

Nouns and Adjectives.

ἀγαπητός, -ή, -όν, *beloved*
Γαλιλαία, -ας, ἡ, *Galilee*
ἔλαιον, -ου, τό (*olive*) *oil*
ἱμάτιον, -ον, τό (*outer*) *garment*
κράσπεδον, -ου, τό, *fringe, border*, as of a garment
κρῖμα, -ατος, τό, *judgment, condemnation*
Λάζαρος, -ου, ὁ, *Lazarus*
λύχνος, -ου, ὁ, *lamp*
μάχαιρα, -ας and -ης, ἡ, *sword*
μύρον, -ου, τό, *ointment*
νήπιος, -ου, ὁ, *infant*
περισσότερος, -α, -ον (comp.), *more abundant*
Πέτρος, -ου, ὁ, *Peter*
σκεῦος, σκεύους, τό, *vessel*
στῆθος, στήθους, τό, *breast*
στόμα, -ατος, τό, *mouth*; (of the sword) *edge*
συνετός, -ή, -όν, *intelligent, prudent*

Rules.

The Cases. 1. Verbs of touching are followed by the *Genitive* (9): the more general rule being 'Verbs denoting the senses, except seeing, and sometimes hearing, have the Object in the Genitive case.'

2. The *Dative* is often the case of the Instrument; to be

rendered in English *with* (3, 10). Sometimes it expresses that towards which anything is directed, as sight (12).

Tenses. 3. The *Aorist* denotes a completed, the *Imperfect* a continuous action (compare 1 and 4). See § 77, 1.

4. The *Perfect* often denotes a past action of which the consequences remain. 'It has been written,' and so remains; in English idiom 'It is written' (see 8).

The Article. 5. The omission of the Article marks *indefiniteness*. See 2: not 'the wise,' etc., but 'some wise persons,' etc.

6. The Article with an Adjective and Noun is often repeated. See 11.

Translate :—

1. τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον. 2. ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. 3. ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας. 4. καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν. 5. οὗτοι λήψονται περισσότερον κρῖμα. 6. ἔκλαιον δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. 7. καὶ ἦν τὸ ῥῆμα[1] τοῦτο κεκρυμμένον ἀπ' αὐτῶν. 8. ἐν τῷ νόμῳ τί γέγραπται; 9. ἥψατο[2] τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. 10. Οὐδεὶς λύχνον ἅψας, καλύπτει αὐτὸν σκεύει. 11. πέμψω τὸν υἱόν μου τὸν ἀγαπητόν. 12. καὶ στραφεὶς ὁ Κύριος ἐνέβλεψε[3] τῷ Πέτρῳ.

[1] *Word*, in Greek, often signifies that which the word expresses. [2] 'She touched.' [3] From ἐμβλέπω, compounded with ἐν, the ν being changed before the labial (§ 3 *d*), but returning before the vowel of augment.

Render into Greek :—

1. The Father sent His beloved Son. 2. All these things I have written to[1] you. 3. That which was hidden[2] from the ages has been revealed to[1] the disciples of Jesus. 4. Many commandments are written in the law of Moses. 5. It is written, I will send to[1] them prophets and teachers. 6. Those who were sent[2] returned to the house. 7. Another servant was sent to[3] them. 8. Send[4] Lazarus. 9. Happy (are) the eyes

that see [2] the (things) which ye see. 10. Look ye to yourselves. 11. That seeing they may not see.

[1] Sign of dative. [2] Use participle and article. [3] πρός with acc. [4] 1 Aorist.

50. Mute Verbal Stems. II. Guttural.

Compare throughout with § 47, 'Labial stems' :—

(*a*) With **-σ** the stem letters **κ γ χ** become **ξ**.

(*b*) Before **-μ** these letters become **γ**. Thus from ἄγω, *I lead*, the Perf. Pass. is ἦγμαι.

(*c*) Before **-τ** the guttural letter becomes **κ**, by the rule given § 47 (*c*).

(*d*) By the same rule **-θ** requires **χ** before it. Thus from ἄγω, 1 Aor. Pass. ἤχθην, and Perf. Pass. plur. 2 pers. ἦχθε (comp. § 47 *d*, *f*).

(*e*) A guttural stem-ending is aspirated in the Perf. Act., the **κ** being dropped, as in labial verbs. Thus ἦχα.

(*f*) For the 3 pers. plur. Pass. Perf. and Plup., also for the Perf. Pass. Subj. and Opt, see § 47, *g h*.

(*g*) Two verbs of frequent occurrence take a Second Aorist, although the stem is not modified in the Pres. and Impf., the tense being distinguished from the Imperfect by a different form of Augment: ἔχω, *I have*. Impf. εἶχον, 2 Aor. ἔσχον: ἄγω, Impf. ἦγον, 2 Aor. (redup.) ἤγαγον. The verb διδάσκω, *I teach*, may be classed with guttural stems: Fut. διδάξω, 1 Aor. Pass. ἐδιδάχθην.

The learner may usefully construct paradigms of verbs in the following Vocabulary, after the model of τύπτω, § 48, and by the aid of the above remarks.

Verbal Forms for Practice.

(*See Vocabulary*, p. 66.)

ἤγετο, ἀχθήσεσθε, ἀγάγετε, ἤχθη, ἄξων, ἄγωμεν, διώξουσι, διωκόμενοι, δεδιωγμένοι, διωχθήσονται, εἶχε, ἕξει, ἔσχε, εἴχομεν, ἔλεγε, λεγόμενα, λεχθέντα, τεταγμένοι, τέτακται, ἔταξαν, φεύξεται, ἔφυγον, φυγεῖν.

51. Exercise X.

Vocabulary.

Verbs belonging to previous classes are marked with an asterisk.

ἄγω, *lead, bring*, 2 aor. ἤγαγον
ἀνοίγω, 1 aor. pass. ἀνεῴχθην, 2 fut. pass. ἀνοιγήσομαι, *open*
ἀπέχω (hold off), *be distant*
*ἀπολαμβάνω, *receive back*
δέχομαι, 1 aor. ἐδεξάμην, *receive, welcome*
διδάσκω, *teach*, see § 50 *g*
διώκω, *follow*
ἔχω, *have*, see § 50 *g*; fut., ἕξω, the aspirate of χ being transferred to ε
ἥκω, *am come*
*θύω, *slay*, in sacrifice or for festival
*κελεύω, *command*
κρούω, *knock*
λέγω, *say*
*πορεύομαι, *go*
πράσσω, fut. πράξω, *do*
προσεύχομαι, *pray*, augment προσηυ-
συνάγω, *bring together, store*
ταράσσω, perf. pass. τετάραγμαι, *agitate, trouble*
τάσσω, *arrange, set* (in order)
ὑπάρχω, subst. verb, *be* (naturally or essentially) part. τὰ ὑπάρχοντα, *property*
φεύγω, *flee*, fut. φεύξομαι, 2 aor. ἔφυγον

Nouns and Adjectives.

ἀπόστολος, -ου, ὁ, *messenger, 'apostle'*
ἄτοπος, -ον, *out of place, amiss*
βραβεῖον, -ου, τό, *prize*
ἑκατοντάρχης, -ου, ὁ, *centurion*
θάνατος, -ου, ὁ, *death*
καρπός, -οῦ, ὁ, *fruit*
κλῆσις, -εως, ἡ, *calling*
μόσχος, -ου, ὁ, ἡ, *calf*
παιδίον, -ίου, τό, *little child*
παραβολή, -ῆς, ἡ, *parable*
σιτευτός, -ή, -όν (corn-fed) *fatted*
σκοπός, -οῦ, ὁ, *mark* (aimed at)
φίλος, -ου, ὁ, *friend*

Adverbs, Prepositions, Conjunctions.

ἄνω, *upwards, above*
γάρ, *for* (never begins a sentence)
ἐάν, *if*; with relative ὅς, *soever*
ἐν (w. dat. plur.), *among*
ἐπί (dat.), *upon*
ἤδη, *now*
κατά (acc.), *according to*
μακράν, *far*
ὅτε, *when*; ὅταν, *whensoever*
ποῦ, *where?*
τότε, *then*
ὑπό (w. acc.), *under*

RULES.

1. **The Infinitive** as the Object of another verb is construed with the sign *to* (see 2, 8). **The Subject of the Infinitive** is put in the **Accusative** case. In translating, the conjunction *that* may often be prefixed to the Noun, the Infinitive being construed as a finite verb. See *Handbook*, § 285.

2. **Genitive Absolute.** A Genitive, with a Participle expressed or understood, often occurs in a sentence *absolutely*, *i.e.* without dependence on any other words. See 10, 'he being distant,' i.e. *when he was distant.* See *Handbook*, § 275.

3. Particles compounded with **ἄν,** as *ἐάν*, require the **Subjunctive.** See 11.

Translate :—

1. καὶ ἤγαγεν αὐτὸν εἰς Ἰερουσαλήμ. 2. ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. 3. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. 4. οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου. 5. τὸ περὶ ἐμοῦ τέλος ἔχει. 6. ἔχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. 7. ἔλεγε παραβολὴν πρὸς αὐτούς. 8. Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι. 9. τί τεταραγμένοι ἐστέ ; 10. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψε πρὸς αὐτὸν ὁ ἑκατοντάρχης φίλους. 11. ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται. 12. κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως[1] τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ. 13. ὁ ἀδελφός σου ἥκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν. 14. καὶ γὰρ[2] ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται. 15. ὁ γὰρ μικρότερος[3] ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτός ἐστι μέγας. 16. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη. 17. τῷ κρούοντι ἀνοιγήσεται.[4] 18. κύριε, ἄνοιξον ἡμῖν. 19. ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ. 20. ἄξια ὧν ἐπράξαμεν[5] ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε.

[1] 'The calling above,' *the heavenly calling.* [2] καὶ γάρ, render simply *for*, the καί being connective with a preceding sentence. [3] Art. with compar. 'the less (than all others)'; *he that is least.* [4] 'It shall be opened,' a so-called impersonal phrase; but see *Handbook*, § 171. [5] 'Things worthy of what we did,' *the due reward of our deeds.*

Render into Greek :—

1. He was teaching in their synagogues. 2. The apostles taught in the Temple. 3. Knock, and (it) shall be opened.[1] 4. Lord, open[2] to us. 5. He that shall receive[3] you receives Me. 6. A certain man had[4] two sons. 7. The seven had[5] her (to) wife. 8. Nothing worthy of death has been done. 9. Jesus spoke parables to the multitude. 10. They were troubled and fled. 11. The city was gathered together to hear the word[6] of God. 12. Whensoever ye pray, say, Our Father (who art[7]) in the heavens.

[1] Second Future. [2] First Aorist. [3] Participle with Article. [4] Imperfect. [5] Second Aorist. [6] Gen. or Acc. [7] Express *who art* by the Article.

52. Mute Verbal Stems. III. Dental and ζ.

Compare §§ 47, 50, Labial and Guttural Stems. Simple Dental Stems are very rare in N.T., but the modified stem-termination **-ζ**, to be classed with these, frequently occurs.

(*a*) Before **-σ** a dental stem-ending *disappears*. Thus, **πείθω**, *I persuade*, Fut. **πεισω**.

(*b*) Before **-μ**, **-τ**, **-θ**, a dental is softened into **σ**, as Perf. Pass. **πέπεισμαι**, 3 pers. **πέπεισται**, 1 Aor. Pass. **ἐπείσθην**. Sometimes before **-θ** the stem-ending is dropped. Thus, **σώζω**, *I save*, 1 Aor. pass. **ἐσώθην**, Fut. **σωθήσομαι**.

(*c*) Before **-κ** in the Perfect Active the dental *disappears*, as **σέσωκα**.

(*d*) The Perfect Participle Passive, with forms of the Verb *to be*, is used as in § 47 *g*, *h*.

(*e*) In Verbs of this class, the **Second Tenses** do not, as a rule, occur. The **2 Perf.**, however, is found in a few cases, as **πέποιθα**, from **πείθω**. See § 46 *d*. The stem **παθ-**, strengthened into **πάσχω**, *I suffer*, takes a Second Aorist, **ἔπαθον**, also a Second Perfect, **πέπονθα** (as if from a stem **πενθ-**, the short vowel modified).

53. Exercise XI.

Vocabulary.

Verbs.	*Nouns and Adjectives.*
ἀσπάζομαι, *salute*	ἅπας, -ασα, -αν, gen. ἅπαντος, etc., *all* (together)
βαπτίζω, *baptize, bathe*	ἄριστον, -ου, τό, *a meal* (gen. morning)
βυθίζομαι, *sink*	ἔκστασις, -εως, ἡ, *amazement* ('ecstasy')
δοξάζω, *glorify*	μηδείς, μηδεμία, μηδέν, *no one*
ἐκπορεύομαι, *go out, proceed*	ὀλίγος, -η, -ον, *little*; plur. *few*
θαυμάζω, *wonder*	ὄχλος, -ου, ὁ, *multitude*
καθαρίζω, *cleanse*	ὀργή, -ῆς, ἡ, *wrath*
μανθάνω, 2 aor. ἔμαθον, *learn*	πλοῖον, -ου, τό, *ship, boat*
ὁρίζω, *determine*, Perf. pass. ὥρισμαι	πῦρ, πυρός, τό, *fire*
πείθω, *persuade*; mid., *obey*	τυφλός, -ή, -όν, *blind*
πλήθω, *fill*	ὑπακοή, -ῆς, ἡ, *obedience*
σκανδαλίζω, *cause to stumble*	
χαρίζομαι, *bestow freely*	

Adverbs, Prepositions, Conjunctions, and Particles.

ἀλλά, *but*; ἀλλὰ καί, *but also*
εἰ, *if*; sometimes elliptically interrogative ('tell us, if')
ὅτι, *that, because*
οὐχί, *not*, interrogatively
ποῦ, interrog., *where?*
πρό (gen.), *before*
πρῶτον, *first*
ὑπέρ (w. gen.), *on behalf of*

Rules.

Cases. 1. Verbs of filling are often followed by a *Genitive* of the *material*. See 2.

2. The *Genitive* denotes attribute. See 13, 'words of grace' = *gracious words*.

3. The Dative is used of recipients, as of favour, see 16, 17.

Moods. 4. The Subjunctive with *μή* (and its compounds) is used in prohibitions. See 6.

5. The Infinitive, as a **Verbal Noun**, may take the Article. See 16, 17.

Relative and Antecedent. 6. *Attraction.* The Relative is often 'attracted' into the case of the Antecedent. Thus, in 18, the full construction would be 'from (the things) (gen.) which (acc.) He suffered.' Sometimes, in this construction, the antecedent is *expressed*; sometimes, as here, it is *omitted.*

Translate :—

1. *πεπεισμένος ἐστιν Ἰωάννην* [1] *προφήτην εἶναι.* 2. *Πνεύματος Ἁγίου πλησθήσεται.* 3. *ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά.* 4. *ὁ υἱὸς τοῦ ἀνθρώπου κατὰ τὸ ὡρισμένον* [2] *πορεύεται.* 5. *καὶ ἔκστασις ἔλαβεν* [3] *ἅπαντας καὶ ἐδόξαζον* [3] *τὸν Θεόν.* 6. *καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε.* 7. *ἡ πίστις σου σέσωκέ σε.* 8. *μόνον πίστευε καὶ σωθήσῃ.* 9. *Κύριε, εἰ ὀλίγοι οἱ σῳζόμενοι;* 10. *ἄλλους ἔσωσε· σωσάτω ἑαυτόν.* 11. *αὐτὸς* [4] *ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ καὶ πυρί.* 12. *ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.* 13. *καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ.* 14. *οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ;* 15. *μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.* 16. *τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν.* 17. *ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν.* 18. *ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν.*

[1] Acc. with Inf. See § 51, Rule 1. [2] 'That which hath been determined.' [3] Note the difference in meaning between Imperfect and Aorist. [4] Emphatic 'He,' as distinguished from the speaker.

Render into Greek :—

1. Father, glorify [1] Thy name. 2. They glorified the God of Israel. 3. I will be glorified. 4. They persuaded the multitudes. 5. They will not be persuaded. 6. Some of [2] them were persuaded. 7. They obey not the truth. 8. He trusted in [3] God. 9 Trusting in [4] thine obedience, I wrote to [4] thee. 10. They were all filled with wrath. 11. Many shall be caused to stumble. 12. On [4] you it has been freely bestowed to suffer on behalf of Christ.

[1] 1 Aor. [2] *ἐκ.* [3] *ἐπί* dat. [4] Sign of dat

54. Consonant Verbal Stems—Liquid.

The stem-endings **λ, μ, ν, ρ**, are but slightly affected by the terminations, and Verbs of this class will occasion but little difficulty. The following are the chief points to be remembered :—

(*a*) The Stem is very frequently **modified** in the Present. Thus, from **ἀγγελ-** comes *ἀγγέλλω, I announce*; from **φαν-** *φαίνω, I show* or *appear*; from **ἀρ-** *αἴρω, I take* or *lift up*. It is specially important, therefore, in this class to note the *Second Aorists*. The stem **βαλ-** *βάλλω, I cast* or *throw*; 2 Aor. *ἔβαλον*, has Per. Act. and Pass., and 1 Aor. Pass., as if from **βλα-** *βέβληκα, βέβλημαι, ἐβλήθην*.

(*b*) The **Future** Active and Middle (originally in **-έσω, -έσομαι**) drops the **σ** and *contracts* the vowels brought together. Thus, from *κρίνω, I judge*, Fut. *κρινῶ* (from *κρινέσω, κρινέω*), Mid. *κρινοῦμαι* (from *κρινέσομαι, κρινέομαι*). The conjugation of these Futures is as follows :—

Act. sing. *κρινῶ, κρινεῖς, κρινεῖ* : pl. *κρινοῦμεν, κρινεῖτε, κρινοῦσιν*.
Mid. sing. *κρινοῦμαι, κρινεῖ, κρινεῖται* : pl. *κρινούμεθα, κρινεῖσθε, κρινοῦνται*.

(*c*) Some verbs in **-ίζω** have a similar contracted Future; as *ἐλπίζω, to hope*, Fut. *ἐλπιῶ*. This form is called the *Attic Future*. *πίπτω* (reduplicated from **πετ-**) has Fut. *πεσοῦμαι*.

(*d*) The **First Aorist** also omits the **σ**, but may lengthen the vowel of the preceding syllable. Thus, from *ἀγγέλλω*, Fut. *ἀγγελῶ*, 1 Aor. *ἤγγειλα*; *φαίνω*, Fut. *φανῶ*, 1 Aor. *ἔφηνα*.

(*e*) The **Perfect Active**, as **μ** and **ν** cannot come before **κ**, is of varied forms. In some Verbs **ν** is simply dropped, as from *κρίνω*, Perf. *κέκρικα*. Others adopt the **Second Perfect**, the vowel being lengthened as in 1 Aor.; as from *φαίνω, πέφηνα*. Others form the Perfect as if from a vowel stem in **ε**. Thus *μένω, I remain*, Perf. Act. *μεμένηκα* (stem **μενε-**). Compare § 57 *c*.

(*f*) The **Perfect Passive** again varies in Verbs of stem-ending **ν-**. Where this letter has been dropped in the Perf. Active, it likewise disappears in the passive. Thus, *κέκρικα, κέκριμαι*. So 1 Aor. Pass. *ἐκρίθην*, Fut. *κριθήσομαι*. Other

Verbs change *ν* into *σ*, sometimes *μ*. Thus, from *φαίνω* (**φαν-**), Perf. Pass. *πέφασμαι*; from *ξηραίνω*, *I wither* (ξηραν-), Perf. Pass. *ἐξήραμμαι*. Here the 1 Aor. Pass. retains *ν*, as *ἐξηράνθην*, *ξηρανθήσομαι*.

55. The Verb γίνομαι, *to become*.

(*a*) This liquid Verb, from its frequent occurrence and its importance, must be separately noticed. Its root is **γεν-**, strengthened by a kind of reduplication to **γι-γεν-**, abbreviated to **γιγν-**, and finally softened into **γιν-**. It is a **Substantive Verb** like *εἰμί*, which denotes the *fact* of existence; *γίνομαι*, *the coming into* existence.

(*b*) Forms of this Verb in use in N.T. are the Present, with middle and passive terminations; the Future *γενήσομαι*, the 1 Aor. *ἐγενήθην* (like pass.), the 2 Aor. *ἐγενόμην* (like mid.), Inf. *γενέσθαι*, the Perf. *γέγονα* (like a second Perf.), occasionally *γεγένημαι* (like Pass. Perf.). A very common form of the Verb is the 2 Aor. 3 pers. sing., *ἐγένετο*, *it came to pass*, or with a noun expressed, *became*, *came*, *was*. The Optative 2 Aor. 3 pers. sing. with the negative participle *μή* forms the phrase *μὴ γένοιτο*, *let it not be*; rendered *God forbid!* Distinguish between Imper. Pres. *γίνεσθε*, *become ye*, and 2 Aor. *γένεσθε*, *be ye*.

(*c*) This Verb follows the rule of the Verb *to be*—'the same case after as before it.' See § 17, 2.

56. Exercise XII.

Vocabulary.

Verbs.	
αἴρω, 1 aor. pass. *ἤρθην*, *take up*, *take away*	ἐκβάλλω, 2 aor. *ἐξέβαλον*, *cast out*
ἀποκτείνω, fut. *-κτενῶ*, *kill*	ἐντέλλομαι, fut. *ἐντελοῦμαι*, *command*
ἀποστέλλω, 1 aor. *ἀπέστειλα*, *send forth*	θέλω, imperf. *ἤθελον*, 1 aor. *ἐθέλησα*, *to will*
*ἀρτύω, *to season*, *flavour*	θερίζω, *reap*
ἐγείρω, 1 aor. *ἤγειρα*, pass. *ἠγέρθην*, *raise up*	κατακρίνω, *condemn*
	*κηρύσσω, *proclaim*, *preach*

κλίνω, perf. *κέκλικα*, *decline*
μέλλω, impf. *ἤμελλον*, *to be about to be*
μωραίνω, 1 aor. pass. *ἐμωράνθην*, *become tasteless*
ὀφείλω, *owe*
*περισσεύω, *abound, to remain over*
σπείρω, 1 aor. *ἔσπειρα*, *sow*
*ὑποδέχομαι, *receive as guest*
φαίνομαι (pass. of φαίνω), 2 Aor. *ἐφάνην*, *appear*
φθάνω, 1 aor. *ἔφθασα*, *come beforehand, arrive*
χαίρω, fut. *χαρήσομαι*, 2 aor. *ἐχάρην*, *rejoice*; imper. *χαῖρε*, *χαίρετε*, *hail!* or *farewell!*

Nouns and Adjectives.

ἅλας, *-ατος*, *τό*, *salt*
ἄμπελος, *-ου*, *ἡ*, *vine*
βασίλισσα, *-ης*, *ἡ*, *queen*
γενεά, *-ᾶς*, *ἡ*, *generation*
γωνία, *-ας*, *ἡ*, *corner*
δηνάριον, *-ου*, *τό*, *denarius*, 'penny'
ἑσπέρα, *-ας*, *ἡ*, *evening*
ἕτερος, *-έρα*, *-ερον*, *another*
ζυγός, *-οῦ*, *ὁ*, *yoke*
θάμβος, *-ους*, *τό*, *astonishment*
κεφαλή, *-ῆς*, *ἡ*, *head*
κῆπος, *κήπου*, *ὁ*, *garden*
κλάσμα, *-ατος*, *τό*, *fragment*
κόκκος, *-ου*, *ὁ*, *grain, seed*
κόσμος, *-ου*, *ὁ*, *world*
κόφινος, *-ου*, *ὁ*, *travelling-basket*
κρυπτός, *-ή*, *-όν*, *secret*
λῆρος, *λήρου*, *ὁ*, *idle talk*
μνῆμα, *-ατος*, *memorial, tomb*
νότος, *-ου*, *ὁ*, *south wind*
οἰκτίρμων, *-ονος*, *ὁ*, *ἡ*, *pitiful, compassionate*
οὐράνιος, *-ον*, *heavenly*
πλῆθος, *πλήθους*, *τό*, *multitude*
πόσος, *-η*, *-ον*, *how much? how great?*
σημεῖον, *-ου*, *τό*, *sign*
σίναπι, *-έως*, *τό*, *mustard-seed*
στρατιά, *-ᾶς*, *ἡ*, *army, host*
σωτηρία, *-ας*, *ἡ*, *deliverance, salvation*
τετράρχης, *-ου*, *ὁ*, *ruler over a fourth part, tetrarch*
φανερός, *-ά*, *-όν*, *manifest*
χιτών, *-ῶνος*, *ὁ*, *vest, inner garment*

Adverbs, Prepositions, and Particles.

ἐξαίφνης, *suddenly*
μεγάλως, *greatly*
οὐ μή, a double negative with Subjunctive, expressing the strongest possible negation. See *Handbook* § 377.
ὡς (of time), *about*
ὡσεί, *as if*, *as*

Translate :—

Part I.

1. καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου. 2. καὶ ἐγένετο θάμβος ἐπὶ πάντας. 3. καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ[1] αὐτὸς ἦν διδάσκων. 4. γίνεσθε οἰκτίρμονες. 5. οὐκ ἔστι κρυπτόν, ὃ οὐ φανερὸν γενήσεται. 6. ἤκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα πάντα. 7. οὗτος ἐγενήθη εἰς[2] κεφαλὴν γωνίας. 8. τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα[3] γίνεσθαι; 9. γενηθήτω τὸ θέλημά σου. 10. καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν[4] τὴν βασιλείαν τοῦ Θεοῦ. 11. ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ. 12. τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ. 13. οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. 14. ὁ εἷς ὤφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. 15. πόσον ὀφείλεις τῷ κυρίῳ μου; 16. μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε. 17. ἐκ τοῦ στόματός σου κρινῶ σε. 18. καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα[5] ταῦτα.

Part II.

1. φαίνεσθε[6] ὡς φωστῆρες ἐν κόσμῳ. 2. ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν. 3. ἔμεινε δὲ Μαριὰμ σὺν αὐτῇ ὡς μῆνας τρεῖς. 4. μεῖνον μεθ' ἡμῶν· ὅτι πρὸς ἑσπέραν ἐστί, καὶ κέκλικεν ἤδη ἡ ἡμέρα. 5. καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. 6. ὑπεδέξατο αὐτὸν χαίρων. 7. ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι. 8. ἐχάρην δὲ ἐν Κυρίῳ μεγάλως. 9. ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς. 10. καὶ ἦρθη τὸ περισσεῦσαν[7] αὐτοῖς κλασμάτων κόφινοι δώδεκα. 11. θερίζεις ὃ οὐκ ἔσπειρας. 12. καὶ ἤγειρε κέρας[8] σωτηρίας ἡμῖν. 13. προφήτης μέγας ἠγέρθη ἐν ἡμῖν. 14. βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς. 15. ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 16. ἐὰν δὲ καὶ τὸ ἄλας μωρανθῇ, ἐν τίνι[9] ἀρτυθήσεται;

[1] 'It came to pass . . . *and* He was.' Our idiom is 'It came to pass *that* He was.' [2] 'It became unto' for 'It became.' [3] Subj. of μέλλῃ. See § 40, rule 1 *b*. [4] Infin., expressing purpose. [5] Subj. of ἐφάνησαν. [6] May be indic. or imper. See Rev. Ver. [7] 1 Aor. part. 'that which remained.' [8] Accusative. [9] 'In what respect?' or, 'In what manner?'

Render into Greek :—

1. Whatsoever[1] a man soweth, this shall he also reap. 2. He that soweth[2] and he that reapeth[2] shall rejoice. 3. Herod willeth to kill[3] Thee. 4. Let it be (become) to thee as thou willest. 5. May it be (become[4]) unto me according to thy word. 6 He[5] (that is) least shall become great. 7. Judge ye not and ye shall not[6] be judged. 8. I will judge thee out of thine (own) mouth. 9. In what (thing) thou judgest another,[7] thou hast judged thyself. 10. What (is) the sign when[8] these (things) are about to be? 11. From him that hath not[2] shall be taken away even that which he hath. 12. Take[9] ye My yoke upon you, and learn ye[9] of[10] Me.

[1] Ὁ ἐάν, with subj. [2] Participle with Art. [3] Aorist. [4] Opt. Aor. [5] Article. [6] Double negative. See Vocabulary, Subj. Aor. [7] Say 'the other.' [8] ὅταν, with subj. [9] 1 Aorist. [10] ἀπό.

57. Pure Verbal Stems. Contracted.

(*a*) Verbs with the stem-terminations α, ε, ο are subject to **contraction** in the *Present* and *Imperfect* Tenses (the terminations beginning with vowels). The scheme of contraction is as follows :—

Initial letter of termination.	*Stem* α-	*Stem* ε-	*Stem* ο-
-ε	α	ει	ου
-ο	ω	ου	ου
-ω	ω	ω	ω
-ει	ᾳ	ει	οι
-ῃ	ᾳ	ῃ	οι
-ου	ω	ου	ου
-οι	ῳ	οι	οι

(*b*) This Table exhibits the simple laws of contraction; and the following paradigms of the Present and Imperfect, compared with the Scheme of Terminations, § 43, will present no difficulty.

The alternative terminations in Opt. Act. should be noticed.

1. **A**-stem, τιμάω, *I honour.*
2. **E**-stem, φιλέω, *I love.*
3. **O**-stem, δηλόω, *I manifest.*

Stem, τῑμα-	φῐλε-	δηλο-

Active.

Indicative—Present.

τιμῶ	φιλῶ	δηλῶ
-ᾷς	-εῖς	-οῖς
-ᾷ	-εῖ	-οῖ
-ῶμεν	-οῦμεν	-οῦμεν
-ᾶτε	-εῖτε	-οῦτε
-ῶσι(ν)	-οῦσι(ν)	-οῦσι(ν)

Imperfect.

ἐτίμων	ἐφίλουν	ἐδήλουν
-ας	-ες	-ους
-α	-ει	-ου
-ῶμεν	-οῦμεν	-οῦμεν
-ᾶτε	-εῖτε	-οῦτε
-ων	-ουν	-ουν

Imperative.

τίμα	φίλει	δήλου
-άτω	-είτω	-ούτω
-ᾶτε	-εῖτε	-οῦτε
-άτωσαν	-είτωσαν	-ούτωσαν

Subjunctive.

τιμάω like Indicative: for others, see Table, p. 75.

Optative.

τιμῷμι or -ῴην	φιλοῖμι or -οίην	δηλοῖμι or -οίην [1]
-ῷς or -ῴης	-οῖς or -οίης	-οῖς or -οίης
-ῷ or -ῴη	-οῖ or -οίη	-οί or -οίη
-ῷμεν or -ῴημεν	-οῖμεν or -οίημεν	-οῖμεν or -οίημεν
-ῷτε or -ῴητε	-οῖτε or -οίητε	-οῖτε or -οίητε
-ῷεν	-οῖεν	-οῖεν

Infinitive.

τιμᾶν [2]	φιλεῖν	δηλοῦν

Participle.

τιμῶν, -ῶσα, -ῶν	φιλῶν, -οῦσα, -οῦν	δηλῶν, -οῦσα, -οῦν

Middle and Passive.

Indicative—Present.

τιμῶμαι	φιλοῦμαι	δηλοῦμαι
-ᾷ	-ῇ or -εῖ	-οῖ
-ᾶται	-εῖται	-οῦται
-ώμεθα	-ούμεθα	-ούμεθα
-ᾶσθε	-εῖσθε	-οῦσθε
-ῶνται	-οῦνται	-οῦνται

Imperfect.

ἐτιμώμην	ἐφιλούμην	ἐδηλούμην
-ῶ	-οῦ	-οῦ
-ᾶτο	-εῖτο	-οῦτο
-ώμεθα	-ούμεθα	-ούμεθα
-ᾶσθε	-εῖσθε	-οῦσθε
-ῶντο	-οῦντο	-οῦντο

[1] The latter are the more usual terminations.
[2] According to some grammarians, τιμᾶν.

IMPERATIVE.

τιμῶ	φιλοῦ	δηλοῦ
-άσθω	-είσθω	-ούσθω
-ᾶσθε	-εῖσθε	-οῦσθε
-άσθωσαν	-είσθωσαν	-ούσθωσαν
or -άσθων	or -είσθων	or -ούσθων

SUBJUNCTIVE.

Like the Indicative.

OPTATIVE.

τιμῴμην	φιλοίμην	δηλοίμην
-ῷο	-οῖο	-οῖο
-ῷτο	-οῖτο	-οῖτο
-ῴμεθα	-οίμεθα	-οίμεθα
-ῷσθε	-οῖσθε	-οῖσθε
-ῷντο	-οῖντο	-οῖντο

INFINITIVE.

τιμᾶσθαι	φιλεῖσθαι	δηλοῦσθαι

PARTICIPLE.

τιμώμενος, -η, -ον ; φιλούμενος, -η, -ον ; δηλούμενος, -η, -ον

(*c*) The **other tenses** of these Verbs are regularly formed, the stem-vowel being generally *lengthened* before the Future, Aorist, and Perfect tense-endings. Exceptions will be noted in the Vocabularies. In some Passives, the Aorist, Future, and Perfect insert **-σ** after the stem-vowel.

Tenses	of τιμάω,	of φιλέω,	of τελέω,	of δηλόω—
Pres. Act.	τιμῶ	φιλῶ	τελῶ	δηλῶ
Fut. Act.	τιμήσω	φιλήσω	τελέσω	δηλώσω
Perf. Act.	τετίμηκα	πεφίληκα	τετέληκα	δεδήλωκα
1 Aor. Pass.	ἐτιμήθην	ἐφιλήθην	ἐτελέσθην	ἐδηλώθην
Perf. Pass.	τετίμημαι	πεφίλημαι	τετέλεσμαι	δεδήλωμαι

(*d*) Pure contracted Verbs *do* ***not take a Second Aorist***, or other Second Tenses.

(*c*) Three verbs of this class 'strengthen' the stem by ν. Stem βα- *βαίνω, I go*, only in N.T. in compounds. Fut. *βήσομαι*, Perf. *βέβηκα*, 2 Aor. *ἔβην* (see § 64 *c*). Stem **ἐλα-**, *ἐλαύνω, drive*; Perf. *ἐλήλακα*. Stem φθα- *φθάνω, I come before, arrive*; I Aor. *ἔφθασα*; Perf. *ἔφθακα*.

58. Exercise XIII.

Vocabulary.

Verbs in **-άω** *form the Future in* **-ήσω** *unless otherwise marked.*

Verbs.

ἀγαπάω, *to love*
βοάω, *cry aloud*
γελάω, **-ῶ**, **-άσω**, *laugh*
ἐάω, ἐάσω, impf. εἴων, *permit*
ἐμπλήθω, I aor. *ἐνέπλησα*, *fill up, satisfy*
***ἐπανάγω**, *put out* (to sea)
ἐπερωτάω, **-ῶ**, *to question*
ἐπιτιμάω, **-ῶ**, *to rebuke*, w. dat.
***ἐπιβλέπω**, *look upon*, w. *ἐπί*, acc.
ἐρωτάω, *ask, beseech*
***ἑτοιμάζω**, *prepare*
ζάω, **-ῶ**, fut. ζήσω or ζήσομαι, inf. *ζῆν*, *live*
ἰάομαι, fut. *ἰάσομαι*, I aor. *ἰασάμην*, *heal*
καυχάομαι, **-ῶμαι**, *boast*
κτάομαι, **-ῶμαι**, fut. *κτήσομαι*, *to gain, acquire*
***λατρεύω**, *to worship*
μνάομαι, **-ῶμαι**, I aor. *ἐμνήσθην*, *remember*
πεινάω, **-ῶ**, **-άσω**, *to hunger*
πλανάω, **-ῶ**, I aor. pass. *ἐπλανήθην*, *lead astray*
συναντάω, **-ῶ**, *meet*, w. dat.
τελευτάω, **-ῶ**, *finish*, i.e. life; *die*
τολμάω, **-ῶ**, *dare*
χαλάω, **-ῶ**, **-άσω**, *loosen, let down*, as nets
***χορτάζομαι**, *to be satisfied*

Nouns and Adjectives.

ἄγρα, **-ας**, ἡ (hunting) *draught* (of fish)
ἀκάθαρτος, **-ον**, *unclean, impure*
Ἰωνᾶς, **-ᾶ**, ὁ, *Jonas, Jonah*
νεκρός, **-ά**, **-όν**, *dead*
περιτομή, **-ῆς**, ἡ, *circumcision*
ποῖος, **-α**, **-ον**, *of what kind*
σάρξ, σαρκός, ἡ, *flesh*
ὑπομονή, **-ῆς**, ἡ, *endurance*
φωνή, **-ῆς**, ἡ, *voice*

Adverbs, etc.

μή, with subjunctive ('that not'), *lest*
νῦν, *now*
ὀλίγον, *a little way*
οὐαί, *Woe!* interj.
οὐκέτι, *no longer*

RULES.

Cases. 1. After verbs of **remembering** the *Genitive* expresses that which is remembered. See 15.

2. The *Dative* is often used to express the object of a mental affection, as *worship*. See 17.

3. *Two Accusatives* follow verbs of **asking**—the 'nearer and the 'remoter' Object, *i.e.* the person asked and the thing asked for. See 9.

Tenses. 4. In the *Imperative* mood, the *Present* expresses a command generally, or implies continuance or repetition: the *Aorist* implies that the action is instantaneous or complete. Compare 1 with 5, and 11 with 16.

Impersonal Verbs. These are used only in the *Third Person Singular*, and are rendered into English with the pronoun *it*. See *Handbook*, § 171.

Translate:—

1. τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου. 2. μακάριοι οἱ[1] πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. 3. πεινῶντας ἐνέπλησεν ἀγαθῶν.[2] 4. ἐπιτίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα. 5. χαλάσατε τὰ δίκτυα ὑμῶν εἰς[3] ἄγραν. 6. οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι,[4] ὅτι πεινάσετε. 7. οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος. 8. θεὸς δὲ οὐκ ἔστι νεκρῶν ἀλλὰ ζώντων. πάντες γὰρ αὐτῷ ζῶσιν. 9. οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν. 10. ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον. 11. φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου.[5] 12. ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε[6] τὰς ψυχὰς ὑμῶν. 13. ἤμελλε[7] τελευτᾶν. 14. συνήντησεν αὐτῷ ὄχλος πολύς. 15. καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ. 16. βλέπετε[8] μὴ πλανηθῆτε. 17. ἡμεῖς γάρ ἐσμεν ἡ περιτομὴ, οἱ πνεύματι Θεῷ λατρεύοντες, καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες.

[1] 'Ye who.' [2] See § 53, rule 1. [3] 'For,' *i.e.* with a view *to*. [4] Translate as Vocative. [5] Without article; equivalent to Heb. JEHOVAH. [6] 'Ye shall win.' [7] 'She was about.' [8] 'Take heed,' lit. 'look (to it).

Render into Greek :—

1. He that honours[1] not[2] the Son, honours not the Father. 2. Honour[3] (ye) all (men). 3. Honour[4] (ye) the king. 4. Teacher, rebuke[3] Thy disciples. 5. Because I live, ye shall live also. 6. He that loveth[1] Me shall be loved by[5] My Father. 7. Simon (son) of Jonas, lovest (thou) Me? 8. If ye love those who love you, what kind of favour have you?[6] 9. Thou shalt love the Lord[7] thy God. 10. Jesus, looking upon the young man, loved him. 11. A man from[8] the multitude cried out, saying, Teacher, look upon[3] my son. 12. He that glorieth,[1] let him glory in the Lord.

[1] Participial construction. [2] *μή*. [3] 1 Aorist. [4] Present. [5] *ὑπό*. [6] Dative with *ἐστί*, see § 40. 1 *b*. [7] Jehovah. [8] *ἀπό*.

59. Exercise XIV. Pure Verbal Stems in ε.

Vocabulary.

Verbs in **-έω** *form the Future in* **-ήσω** *unless otherwise marked.*

Verbs.

ἀκαιρέομαι, **-οῦμαι**, *lack opportunity*
***ἀναθάλλω**, 2 aor. **ἀνέθαλον**, *flourish* or *thrive again*
ἀρκέομαι, **-έσομαι**, *be satisfied with*
***ἄρχομαι**, *begin*
δεῖ, Impers., imperf. **ἔδει**, *it is needful, one ought*
διακονέω, **-ῶ**, *serve*
***διασείω**, *treat with violence*
δοκέω, **-ῶ**, fut. **δόξω**, *appear, think :* as impers. **δοκεῖ**, *it seems good to* (dat.)
ἐκτελέω, **-ῶ**, **-έσω**, *to complete*
ἐλεέω, **-ῶ**, *have compassion on*
ἐπαινέω, **-ῶ**, **-έσω**, *commend, praise*
εὐλογέω, **-ῶ** (speak well of), *bless, invoke blessing on*
***εὐφραίνομαι**, *be glad*
εὐχαριστέω, **-ῶ**, *thank, give thanks*
θεωρέω, **-ῶ**, *behold, gaze upon*
***ἰσχύω**, *be able to* (inf.)
καλέω, **-ῶ**, **-έσω**, perf. **κέκληκα**, *call, summon, invite*
***καταράομαι**, **-ῶμαι**, *invoke a curse upon*
***κλάω**, **-άσω**, *break* (bread)
κληρονομέω, **-ῶ**, *inherit, obtain*
κοσμέω, **-ῶ**, *furnish, adorn*
κρατέω, **-ῶ**, *lay hold of* (gen.)
λαλέω, **-ῶ**, *speak*
μετανοέω, **-ῶ**, *repent*
παρακαλέω, **-ῶ**, **-έσω**, *exhort, comfort*

παρακολουθέω, -ῶ, *follow closely*
περιπατέω, -ῶ, *walk*
ποιέω, -ῶ, *do, make, practise*
*προσέχω, *give heed*; with ἀπό, *beware*
προσκυνέω, -ῶ, *bow down, worship*
πτέομαι, -οῦμαι, *be alarmed*
πωλέω, -ῶ, *sell*
συκοφαντέω, -ῶ, *accuse falsely* (as an informer)
*συνέχομαι, *be straitened* or *restrained*
τελέω, -ῶ, -έσω, *fulfil, accomplish*
φιλέω, -ῶ, *to love*
φοβέομαι, -οῦμαι, *to fear*
φρονέω, -ῶ, *think, be minded*
φωνέω, -ῶ, *cry, call to*

Nouns and Adjectives.

ἀγάπη, -ης, ἡ, *love*
ἀγορά, -ᾶς, ἡ, *market place*
ἄδικος, -ον, *unjust*
αἰώνιος, -ιον, *eternal*
ἀνάθημα, -ατος, τό, *votive offering*
ἀνάμνησις, -εως, ἡ, *remembrance, memorial*
ἀσπασμός, -οῦ, ὁ, *salutation, greeting*
ἀσσάριον, -ου, τό, 'farthing'
βάπτισμα, -ατος, τό, *baptism*
γραμματεύς, -έως, ὁ, *scribe*
ἔμφοβος, -ον, *terrified, afraid*
ἐπιστάτης, voc. Ἐπιστάτα, *Master!*
Εὐοδία, -ας, ἡ, *Euodia*
θάλασσα, -ης, ἡ, *sea*
οἰκονόμος, -ου, ὁ, *steward*
ὀψώνια, -ων, τά, *rations*, as of soldiers
Σατανᾶς, -ᾶ, ὁ, Heb. 'Adversary,' *Satan*
στολή, -ῆς, ἡ, *robe*
στρουθίον, -ου, τό, *small bird, sparrow*
συναγωγή, -ῆς, ἡ, *synagogue*
Συντύχη, -ης, ἡ, *Syntyche*
ὕψιστος, -η, -ον, *highest*; ὁ Ὕψιστος, *the Most High*

Adverbs, etc.

ἀκριβῶς, *accurately*
ἄνωθεν, *from above*
ἕως ὅτου (compound phrase), *until*
καθεξῆς, *in order*
ὁμοίως, *likewise*
φρονίμως, *prudently*

Rules.

(*a*) **Cases.** 1. Passive verbs of *calling*, like Substantive Verbs, § 17 (2), require the *Nominative* after as well as before them. See i. 1.

2. The *Genitive* or Possessive, is often used to denote *attribute* or quality. See Exercise, part ii. 3.

3. Verbs of *taking hold* and the like are followed by a partitive *Genitive*: Eng. *by*. See Exercise, part ii. 5.

4. *Price* is expressed by the *Genitive*: to be rendered in English with the preposition *for*. See i. 8.

5. A 'cognate *Accusative*' often follows a verb with which it is connected in meaning. See i. 10.

(*b*) **Moods.** 6. The **Subjunctive Aorist** frequently has the force of an **Imperative**, and is used especially in **prohibitions.**

7. The **Subjunctive Aorist** with conditional particles often has the force of a **Future Perfect**. See ii. 4.

(*c*) **Tenses.** 8. The *Aorist* Indicative denotes a *completed action*, in distinction from the *Imperfect*. See i. 2; ii. 15, etc.

9. An **Aorist Participle in apposition with the Subject of the Verb often denotes an immediately preceding action.** 'This use of the Aor. Part. is one of the most common idioms in the N.T., and may be represented by two verbs; the action of the one—the Participle—preceding that of the other' (*Handbook*, § 394, 3 *b*). See i. 4, 12; ii. 5, etc.

For this idiom, see further, *Notes on Syntax*, § 79. 3.

Translate :—

PART I.

1. οὗτος ἔσται μέγας, καὶ υἱὸς Ὑψίστου κληθήσεται. 2. ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ. 3. αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς. 4. καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν. 5. τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. 6. τί δέ με καλεῖτε, Κύριε, Κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; 7. διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 8. οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο; 9. Ἰησοῦ Ἐπιστάτα, ἐλέησον ἡμᾶς. 10. καὶ ἐφοβήθησαν φόβον μέγαν. 11. μὴ φοβοῦ, μόνον πίστευσον. 12. καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἰερουσαλήμ. 13. πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. 14. τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί. 15. σήμερον ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. 16. εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει.

Part II.

1. προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. 2. μηδένα διασείσητε μηδὲ συκοφαντήσητε, καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.[1] 3. ἐπήνεσεν ὁ κύριος[2] τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν. 4. βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ! 5. αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων, Ἡ παῖς[3], ἔγειρε. 6. ἔδοξε κἀμοί, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι. 7. καὶ ἐλάλει εὐλογῶν τὸν Θεόν. 8. καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων. 9. οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι. 10. γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι. 11. εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς. 12. λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται. 13. Εὐοδίαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ. 14. ἀνεθάλετε τὸ[4] ὑπὲρ ἐμοῦ φρονεῖν; ἐφ' ᾧ καὶ ἐφρονεῖτε, ἠκαιρεῖσθε δέ. 15. τὴν συναγωγὴν αὐτὸς[5] ᾠκοδόμησεν ἡμῖν.

[1] Observe the distinction between the tenses in this sentence. [2] The 'master' of the servant. [3] Nom. with Article for Vocative. [4] Art. agreeing with Inf. as a Noun. [5] Emphatic: 'at his own expense.'

Render into Greek :—

1. Teacher, what shall we do? 2. As ye will that men do to you, do ye also to them. 3. Go and do thou likewise. 4. I say to my servant, Do[1] this, and he doeth (it). 5. Simon (son) of Jonas, lovest[2] thou Me? 6. The Father Himself loves you because ye have loved me. 7. He that loveth father or mother above[3] Me is not worthy of Me. 8. Blessing I will bless thee. 9. All things that were written by the prophets shall be accomplished. 10. It is necessary that[4] what is written be accomplished in me. 11. It is[5] finished. 12. These words spake Jesus. 13. Thus it is written, and thus it behoved the Christ to suffer.[6] 14. What must I do[7] that I may be saved[8]? 15. Repent[1] (ye) and turn (to God).

[1] 1 Aorist. [2] φιλέω, compare sentence 7, p. 81. [3] ὑπέρ with Acc. [4] Sign of Acc. with Inf. § 51. 1. [5] See § 49. 4. [6] 2 Aor. [7] Say, What behoveth me to do (1 Aor.). [8] 1 Aor. Subj.

60. Exercise XV. Pure Verbal Stems in ο.

Vocabulary.

Verbs.

*αὐξάνω, impf. ηὔξανον, fut. αὐξήσω, *increase*
δικαιόω, -ῶ, *justify*
κραταιόω, -ῶ, *make strong*; pass. *be strong*
ὁμοιόω, -ῶ, *liken*
*πατέω, -ῶ, *tread down*
πληρόω, -ῶ, *fulfil, fill*
σταυρόω, -ῶ, *crucify*
ταπεινόω, -ῶ, *to humble*
ὑψόω, -ῶ, *exalt*

Adverb and Preposition.

ἄχρι or ἄχρις, adv., *until*
ὑπό (gen.), *by* (the agent)

Rule.

The **Aorist** (ἀ-οριστός, *indefinite*) frequently appears to describe that which, having taken place in the past, may at any time take place again. Hence, losing specific reference to time, it declares a **general fact or law.** See 4, where R.V. accepts the rendering *is justified*, although allowing *was justified* in the margin as admissible. See *Notes on Syntax*, § 77. 3, and compare *Handbook*, § 364, *d*, *e*.

Translate :—

1. ἐκεῖ ἐσταύρωσαν αὐτόν. 2. τὸ δὲ παιδίον ηὔξανεν, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίᾳ. 3. πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται. 4. ἐδικαιώθη[1] ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς. 5. τίνι[2] ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; 6. σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. 7. Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν. 8. ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς[3] ἐνώπιον τῶν ἀνθρώπων.

[1] See rule above. [2] Neuter. [3] See § 34, p. 37.

Render into Greek :—

1. They cried, Crucify,[1] Crucify[1] Him! 2. We preach Christ (who hath been) crucified. 3. A man shall not be justified by[2] works of law. 4. Whom He called,[3] these He also justified; and whom He justified, these He also glorified.[3] 5. The Scrip-

ture was fulfilled. 6. It was needful that the Scripture should be fulfilled.[4] 7. These things came to pass that[5] the word of the prophets might be fulfilled. 8. They were filled[6] with joy and (the) Holy Spirit.

[1] 1 Aor. [2] ἐξ. [3] Comp. Gk. 4 and Rule. [4] 1 Aor. Inf. [5] ἵνα with Opt., Aor. [6] Impf.

61. Verbs in -σκω.

These are 'strengthened' forms, mostly from pure stems. The characteristic -σκ belongs only to the **Present** and **Imperfect**; the remaining tenses being formed from the stem.

Some of these verbs **reduplicate the stem-syllable**. Thus from **γνο-** *γιγνώσκω*, more generally *γινώσκω*; from **μνα-** *μιμνήσκω*.

Vocabulary.

ἀρέσκω (ἀρε-), fut. *ἀρέσω*, 1 aor. *ἤρεσα*, *please* (dat.)

γιγνώσκω, generally *γινώσκω* **(γνο-)**, fut. *γνώσομαι*, 1 aor. *ἐγνώσα*, 2 aor. *ἔγνων*, *learn*, *know*, perf. *ἔγνωκα*, *I know*

ἀναγινώσκω, *read*

ἐπιγινώσκω, *know fully*

εὑρίσκω (εὑρε-), fut. *εὑρήσω*, 2 aor. *εὗρον*, *find*

ἱλάσκομαι, 1 aor. *ἱλάσθην*, *be propitious* or *merciful to* (dat.)

μιμνήσκομαι (μνα-) 1 aor. *ἐμνήσθην*, perf. *μέμνημαι*, *remember*

πιπράσκω (πρα-), perf. *πεπράκα*, 1 aor. pass. *ἐπράθην*, perf. pass. *πέπραμαι*, *sell*

δίδασκω, *teach*, has been already explained, § 50 *g*.

θνήσκω, *die*, forms the perfect as from **θνα-**, *τέθνηκα*, and (by transposition) the 2 aor. as from **θαν-** *ἔθανον*, only in composition, *ἀποθνήσκω*, *I die*; *ἀπέθανον*, *I died*.

62. Exercise XVI.

Translate :—

1. καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν. 2. οὐκ ἐγίνωσκον τὰ λεγόμενα. 3. ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστός. 4. οὐδὲν κρυπτόν ἐστι ὃ οὐ γνωσθήσεται. 5. τὸ ἐπιεικὲς ὑμῶν γνωσθῆτω πᾶσιν ἀνθρώποις. 6. καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ. 7. τί ἐστιν ἄνθρωπος ὅτι μιμνήσκῃ αὐτοῦ; 8. πέπρακε πάντα ὅσα εἶχε.

Render into Greek :—

1. I know [1] you, that ye have not the love of God in you. 2. Ye shall know the truth. 3. Seek ye, and ye shall find. 4. Jesus was found alone. 5. He found favour with [2] God. 6. We have found the Christ. 7. Peter remembered the word of Jesus. 8. Lord, remember [3] me. 9. Lord, be merciful to me.

[1] Properly γινώσκω means 'I learn'; the Perf. 'I have learned' therefore often means simply *I know*. [2] παρά, dat. [3] 1 Aorist.

63. Second Conjugation. Verbs in -μι. Class I.

The principal forms of the **Substantive Verb** εἰμί have been already given, §§ 14, 47 *h*. The whole verb is conjugated as follows. The stem **ἐσ-** is softened in the 1 pers. Pres. to **εἰ-**, and the 2 pers. has **εἶ** for *ἐσσί*. Several tenses are wanting.

Indicative.

Pres.	εἰμί	εἶ	ἐστί(ν)	ἐσμέν	ἐστέ	εἰσί(ν)
Imper.	ἦν or ἤμην	ἦς or ἦσθα	ἦν	ἦμεν or ἤμεθα	ἦτε	ἦσαν
Fut.	ἔσομαι	ἔσῃ or -ει	ἔσται	ἐσόμεθα	ἔσεσθε	ἔσονται

Imperative.

Pres. ἴσθι ἔστω or ἤτω ἔστε ἔστωσαν

Subjunctive.

Pres. ὦ ᾖς ᾖ ὦμεν ἦτε ὦσι(ν)

Optative.

Pres. εἴην εἴης εἴη εἴημεν εἴητε εἴησαν

Infinitive.

Pres. εἶναι Fut. ἔσεσθαι

Participles.

Pres.	ὤν	οὖσα	ὄν	Fut.	ἐσόμενος	-η	-ον
	ὄντος	οὔσης	ὄντος		-ου	-ης	-ου
	etc.				etc.		

Not unlike the substantive verb in conjugation, and therefore to be carefully distinguished from it, is the verb εἶμι (stem ἰ-), *go*; not found in the New Testament, except in composition, as ἄπειμι, *I go away*; εἴσειμι, *I go in*; ἔξειμι, *I go out*. It will suffice to give a few forms of εἶμι, to show the differences between it and the substantive verb.

INDICATIVE.

Pres.	εἶμι	εἶ	εἶσι	ἴμεν	ἴτε	ἴασι(ν)
Imp.	ἤειν	ἤεις	ἤει	ἤειμεν	ἤειτε	ἤεσαν

INFINITIVE.

Pres. ἰέναι

PARTICIPLE.

Pres. ἰών ἰοῦσα ἰόν

The **Terminations** of the Second Conjugation, partly illustrated above, spring from an ancient form of the language, and differ from those of the First Conjugation in the **Present, Imperfect, and 2 Aorist.**

In this class of Verbs, most have **pure stems.** In the 1st pers. sing. Present the **stem-vowel is lengthened,** as from φα-, *φημί, I say*; and the stem is often **reduplicated,** as from δο-, *δί-δωμι, I give*; from θε- *τίθημι, I put.* Stems beginning with a vowel or double letter reduplicate with ἰ. Thus, from στα- *ἵ-στημι, I cause to stand*; from ἑ- *ἵ-ημι, I send*, found in N. T. only in compounds; the most important being with ἀπό, *ἀφίημι, I let go, forgive.*

64. These verbs are thus conjugated.

Stems: 1. στα-. 2. θε-. 3. ἑ-. 4. δο-

INDICATIVE.

Pres.	1. ἵστημι	-ης	-ησι(ν)	-ᾶμεν	-ᾶτε	-ᾶσι(ν)
	2. τίθημι	-ης	-ησι(ν)	-εμεν	-ετε	-εᾶσι(ν)
	3. ἀφίημι	-ης	-ησι(ν)	-εμεν	-ετε	-ᾶσι(ν)
	4. δίδωμι	-ως	-ωσι(ν)	-ομεν	-οτε	-όασι(ν)

Impf.	1. ἵστην	-ης	-η	-αμεν	-ατε	-ασαν
	2 ετίθην	-ης	-η or -ει	-εμεν	-ετε	-εσαν or ουν
	3.[1] ἤφιον	-ες	-ε			
	4. ἐδίδων	-ως	-ω or -ου	-ομεν	-οτε	-οσαν
2 Aor.	1. ἔστην	-ης	-η	-ημεν	-ητε	-ησαν
	2. ἔθην	-ης	-η	-ημεν	-ητε	-ησαν
	3.			ἀφεῖμεν	-εἶτε	-εἶσαν
	4.			ἔδομεν	-οτε	-οσαν

Imperative.

Present	1. ἵστη	-άτω	-ατε	-άτωσαν
	2. τίθει	-έτω	-ετε	-έτωσαν
	3. ἀφιει	-έτω	-ετε	-έτωσαν
	4. δίδου	-ότω	-οτε	-ότωσαν
2 Aorist	1. στῆθι or στά	-ήτω	-ητε	-ήτωσαν
	2. θές	-έτω	-ετε	-έτωσαν
	3. ἄφες	-έτω	-ετε	-έτωσαν
	4. δός	-ότω	-ότε	-ότωσαν

Subjunctive.

Present	1. ἱστῶ	-ῇς	-ῇ	-ῶμεν	-ῆτε	-ῶσι(ν)
	2. τιθῶ	-ῇς	-ῇ	-ῶμεν	-ῆτε	-ῶσι(ν)
	3. ἀφιῶ	-ῇς	-ῇ	-ῶμεν	-ῆτε	-ῶσι(ν)
	4. διδῶ	-ῷς	-ῷ	-ῶμεν	-ῶτε	-ῶσι(ν)

2 Aor. *like Present without reduplication:* στῶ, θῶ, ἀφῶ, δῶ.

Optative.

Present	1. ἱσταίην	-ης	-η	-ημεν	-ητε	-εν
	2. τιθείην	-ης	-η	-ημεν	-ητε	-εν
	3. ἀφιείην	-ης	-η	-ημεν	-ητε	-εν
	4. διδοίην	-ης	-η	-ημεν	-ητε	-εν

2 Aor. *like Present without reduplication:* σταίην, θείην, ἀφείην, δαίην or δῴην.

Irregular, as 1 conj., the preposition augmented.

INFINITIVE.

Present	1. ἱστάναι	2. τιθέναι	3. ἀφιέναι	4. διδόναι
2 Aorist	2. στῆναι	2. θεῖναι	3. ἀφεῖναι	4. δοῦναι

PARTICIPLES.

Pres.	1. ἱστάς	-ᾶσα	-άν	Gen. ἱστάντος	-άσης	-άντος, etc.
	2. τιθείς	-εῖσα	-έν	-έντος	-είσης	-έντος
	3. ἀφείς	-εῖσα	-έν	-έντος	-είσης	-έντος
	4. διδούς	-οῦσα	-όν	-όντος	-ούσης	-όντος

2 Aor. *like Present without reduplication:* στάς, θείς, ἀφείς, δούς.

Middle and Passive.

The Verbs in these voices are conjugated as follows: The ε-stem is selected as an example; but verbs in α or ο are conjugated in the same way, inserting those respective vowels; thus τίθεμαι, ἵσταμαι, δίδομαι; τιθείμην, ἱσταίμην, διδοίμην, etc.

INDICATIVE.

Present	τίθε-μαι	-σαι	-ται	-μεθα	-σθε	-νται
Imperfect	ἐτιθέ-μην	-σο	-το	-μεθα	-σθε	-ντο

IMPERATIVE.

Present	τίθε-σο or τίθου	-σθω	-σθε	-σθωσαν

SUBJUNCTIVE.

Present	τιθ-ῶμαι	-ῇ	-ῆται	-ώμεθα	-ῆσθε	-ῶνται

OPTATIVE.

Present	τιθ-είμην	-εῖο	-εῖτο	-είμεθα	-εῖσθε	-εῖντο

INFINITIVE. PARTICIPLE.

Present τίθ-εσθαι τιθ-έμενος -η ον

Middle only. Second Aorist.

This Tense *follows the Present and Imperfect throughout*, without the reduplication.

Ind. *ἐθέμην*. Imp. *θέσο* (or *θοῦ*). Subj. *θῶμαι*. Opt. *θείμην*. Inf. *θέσθαι*. Part. *θέμενος*.

The remaining tenses are formed after the analogy of the First Conjugation, as follows :—

Active	στα-	θε-	ἑ-	δο-
Future	*στήσω*	*θήσω*	*ἀφήσω*	*δώσω*
1 Aorist	*ἔστησα*	*ἔθηκα*	*ἄφηκα*	*ἔδωκα*
Perfect	*ἕστηκα*	*τέθεικα*	*ἄφεικα*	*δέδωκα*
Passive:				
Future	*σταθήσομαι*	*τεθήσομαι*	*ἀφεθήσομαι*	*δοθήσομαι*
1 Aorist	*ἐστάθην*	*ἐτέθην*	*ἀφέθην*	*ἐδόθην*
Perfect	*ἕσταμαι*	*τέθειμαι*	*ἄφειμαι*	*δέδομαι*

The 3rd pers. plur. Perf. Pass. of *ἀφίημι* is *ἀφέωνται* instead of *ἀφεῖνται*.

Notes on the Paradigms.

(*a*) The First Aorist Active of *three Verbs*, *τίθημι*, *ἵημι*, and *δίδωμι*, and of their compounds, ends in **-κα**. The First Aorist of *ἵστημι*, *ἔστησα*, is **transitive**, *I placed;* the Second Aorist, *ἔστην*, **intransitive**, *I stood.*

(*b*) The Perfect Participle Active of *ἵστημι*, regularly *ἑστηκώς*, is often contracted into *ἑστώς*, and is thus declined : **-ώς -ῶσα -ός**, Gen. **-ῶτος -ώσης -ῶτος**, as if from *ἑσταώς*. So the Perf. Inf. is occasionally *ἑστάναι*, for *ἑστηκέναι*.

(*c*) Three frequently-occurring Verbs in **ω** form their Second Aorist after the model of Verbs in **-μι**.

γινώσκω, see § 61, 2 Aor. *ἔγνων*, Inf. *γνῶναι*, Part. *γνούς*.

δύνω, *set* (as the sun), 2 Aor. *ἔδυν*.

βαίνω, *go* (stem **βα-**), 2 Aor. *ἔβην*, Inf. *βῆναι*.

This last verb is, in the N. T., only found in compounds, as *ἀναβαίνω*, *ἀνέβην*, Part. *ἀναβάς*.

(*d*) The following Deponent Verbs are conjugated like the Middle of verbs in **-μι** :—

δυνα-, *δύναμαι, I am able,* 1 Aor. *ἠδυνήθην.*

ἐπιστα-, *ἐπίσταμαι, I know, feel sure,* only in Pres. Ind. and Part.

κρεμα-, *κρέμαμαι, I hang,* 1 Aor. *ἐκρεμάσθην*

ἑ- (comp. with *κατά*), *κάθημαι, I sit*; Imper. *κάθου* (for *κάθησο*), Inf. *καθῆσθαι*, Part. *καθήμενος,*

κει, *κεῖμαι, I lie,* or *am laid down,* Inf. *κεῖσθαι*, Part. *κείμενος.*

65. Exercise XVII. Verbs in -μι. Class I.

Vocabulary.

Verbs.

***αἰτέω**, *ask*

***ἀκολουθέω**, **-ῶ**, *follow*

ἀνίστημι, *raise up*

***ἐπιλαμβάνομαι**, *take hold of,* gen.

ἐφίστημι, 2 aor. *ἐπέστην, stand near,* dat.

***θεάομαι**, **-ῶμαι**, dep. 1 aor. *ἐθεασάμην, behold*

στήκω (from *ἕστηκα*), *stand firmly*

φημί, impf. *ἔφην, say*

Adverbs and Preposition.

ἐπάνω (adv. as prep.), *above*

μακρόθεν, *afar off*

παρά (dat., acc.), *beside*

Nouns and Adjectives.

ἁμαρτία, **-ας**, **ἡ**, *sin*

ἀξίνη, **-ης**, **ἡ**, *axe*

Γεννησαρέτ, indec. *Gennesaret*

γνωστός, **-ή** **-όν**, *known*; **οἱ γνωστοί**, *acquaintance*

Δαβίδ, indec. *David*

δένδρον, **-ου**, **τό**, *tree*

θεμέλιος, or **-ον**, **-ου**, *foundation*

θρόνος, **-ου**, **ὁ**, *throne*

λίμνη, **-ης**, **ἡ**, *lake*

μέσος, **-η**, **-ον**, *middle*; **τὸ μέσον**, *the midst*

μνημεῖον, **-είου**, **τό**, *tomb*

μυστήριον, **-ου**, **τό**, *mystery*

πυρετός, **-οῦ**, **ὁ**, *fever*

ῥίζα, **-ης**, **ἡ**, *root*

Rules.

1. The **Article** indicates *definiteness* in a great variety of ways. See *Handbook*, § 213, and instances there given. In the following Exercise, note sentences 15, 17.

2. **Transitive and Intransitive.** Some verbs denoting *state* may mean either *causing to be* in that state, or *coming into it*, or *being in it*. The chief illustration is the verb ἵστημι, *stand*. The Pres. Act. (transitive) means *I cause to stand*; the 1 Aor. (transitive), *I caused to stand*; the Perfect (intransitive), *I have stood*, i.e. *I am standing*; and the Pluperfect, *I stood*; also 2 Aorist, *I stood*. The Passive again ('be caused to stand') may be rendered simply *stand*. See 3, 5, 6, 7, 8, 9, 10, 11 for various illustrations. Compare *Handbook*, § 354.

Translate :—

1. δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ 2. παντὶ αἰτοῦντί σε δίδου. 3. οὐ δύναμαι ἀναστὰς [1] δοῦναί σοι. 4. τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; 5. ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτῷ. 6. καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ. 7. ἔγειραι, καὶ στῆθι εἰς τὸ μέσον. 8. εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ μακρόθεν, ὁρῶντες ταῦτα. 9. πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; 10. σταθεὶς [1] δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι. 11. καὶ ἐπιστὰς [1] ἐπάνω αὐτῆς ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν.[2] 12. ἀφέντες [1] ἅπαντα ἠκολούθησαν αὐτῷ. 13. ἀφέωνταί σου αἱ ἁμαρτίαι. 14. καὶ ἔθεντο [3] πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν. 15. ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν. 16. ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. 17. ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται. 18. Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι. 19. στήκετε ἐν Κυρίῳ, ἀγαπητοί.

[1] See § 59, Rule 9. [2] It left her. [3] Understand *them* = these sayings.

Render into Greek :—

1. Ask ye, and it shall be given you. 2. He gave them power and authority over all the demons. 3. No man will be able to serve two masters. 4. To you it hath been given to know the mystery of the Kingdom of God. 5. Thou takest up what thou didst not lay down. 6. An angel of the Lord stood near them. 7. Who is able to forgive sins, excepting God

only? 8. He permitted[1] not the demons to speak. 9. Stand[2] upon thy feet. 10. How shall his kingdom stand? 11. He standeth not in the truth. 12. He set him[3] in the midst.

[1] Imperfect. [2] 2 Aor. [3] Neut. referring to παιδίον, *little child*.

66. SECOND CONJUGATION. CLASS II. VERBS IN **-νυμι**.

(*a*) Certain Verbs, with consonant stems, strengthen the Present (and Imperfect) by the syllable **-νυ**. Some vowel-stems take **-νυ**. Thus :—

Consonant Stems :

δεικ-, δείκνυμι, *show*
μιγ-, μίγνυμι, *mix*
πηγ-, πήγνυμι, *pierce*
ῥαγ-, ῥήγνυμι, *break, rend*
Also **ὀλ-**, ὄλλυμι, for ὄλνυμι, *destroy*

Vowel Stems :

Fε-, ἕννυμι, *clothe*
ζω-, ζώννυμι, *gird*
ῥο-, ῥώννυμι, *strengthen*
στρο-, στρώννυμι, *strew, scatter, furnish*; Perf. Pass. ἔστρωμαι
σβε-, σβέννυμι, *extinguish*

(*b*) These verbs are only occasionally conjugated after the model of verbs in **-μι**. Most of them have cognate forms in **-ω**, as δεικνύω, formed regularly. In the tenses, other than Pres. and Imperf., they are formed from the simple stem, as Fut. δείξω, ζώσω.

(*c*) The most important word of this class is ὄλλυμι, found in the N.T. only in composition with **ἀπό-**, Act. ἀπόλλυμι, Mid. and Pass. ἀπόλλυμαι. It is chiefly found in tenses derived from a collateral stem **ἀπολε-**, Act. Fut. ἀπολέσω, once ἀπολῶ; 1 Aor. ἀπώλεσα; Perf., with neuter meaning, *I perish!* ἀπόλωλα; Mid. Fut. ἀπολοῦμαι; 2 Aor. ἀπωλόμην; Pres. Part. οἱ ἀπολλύμενοι, *the perishing*.

(*d*) Vowel-stems in this class generally insert **σ-** in Perf. and 1 Aor. Pass. Thus σβεσθήσομαι, κεκερασμένος.

67. Exercise XVIII. Class II. Verbs in -μι.

Vocabulary.

Verbs.	*Nouns and Adjectives.*
ἀμφιέννυμι, *clothe*	**ἀνώγεον**, -ου, τό, *upper chamber*
ἔῤῥωσο (perf. mid. from **ῥο-**), *Farewell!* (as if, *Be strong*)	**ἀσκός**, -οῦ, ὁ, *wine-skin*
***ζητέω**, *seek*	**οἶνος**, -ου, ὁ, *wine*
περιζώννυμι, perf. pass. *περιέζωσμαι*, *gird about*	**ὀργή**, -ῆς, ἡ, *wrath*
ὑποδείκνυμι, *warn*	**ὀσφύς**, -ύος, ἡ, plur. *loins*

Rule.

Dative. The Dative indicates the *receiver of information or tidings*. Hence *δείκνυμι* governs *two cases*, the acc. of the thing shown, the dat. of the person. See 1 and 7 (where the inf. supplies the place of the direct object).

Translate :—

1. *κἀκεῖνος ὑμῖν δείξει ἀνώγεον μέγα ἐστρωμένον.* 2. *ῥήξει ὁ νέος οἶνος τοὺς ἀσκούς.* 3. *Ἐπιστάτα, Ἐπιστάτα, ἀπολλύμεθα!* 4. *εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.* 5. *καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.* 6. *ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι.* 7. *τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;*

Render into Greek :—

1. He who willeth to save his life will lose it. 2. They were seeking to destroy Him. 3. Of those whom Thou hast given Me I lost none. 4. He showeth Him all the kingdoms of the world. 5. He showed them His hands and His feet. 6. Show thyself to the priest. 7. Fare ye well! 8. The wine-skins are rent.

68. Defective Verbs.

(*a*) Some Verbs of frequent occurrence take their tenses from more than one stem; as in English, Pres. *I go*, Past *I went* (from *wend*).

(*b*) The principal 'Defective' Verbs are the following:—

From stem **αἱρε-**, *αἱρέω, take* (in comp. *καθαιρέω, take down*; *προαιροῦμαι, I purpose*, etc.) (mid. *αἱροῦμαι, I choose*), **αἱρήσω, αἱρήσομαι, ἥρηκα, ἥρημαι, ἠρέθην, αἱρεθήσομαι.**

Stem **ἐλ-**; Second Aor. Act., *εἷλον*, Inf. *ἑλεῖν*; mid. **εἱλόμην**, Inf. **ἑλέσθαι.**

ἔρχομαι, go, come; **Impf. ἠρχόμην.**

Other tenses from stem **ἐλῠθ-**, lengthened into **ἐλευθ-** (Fut.), contracted into **ἐλθ-**; Fut. *ἐλεύσομαι*, Perf. *ἐλήλυθα*, Plup. **ἐληλύθειν**, 2 Aor. **ἦλθον**; in the several moods, *ἔλθε, ἔλθω, ἔλθοιμι, ἐλθεῖν, ἐλθών*. Also many compounds.

ἐσθίω, eat; **Impf. ἤσθιον.**

Stem **φαγ-**; 2 Aor. *ἔφαγον, φαγεῖν*, Fut. *φάγομαι*, **φάγεσαι**, *φάγεται*, 3 pl. *φάγονται*. So *κατεσθίω, to devour.*

ὁράω, see; Imperf. *ἑώρων*, **Perf. ἑώρακα.**

Stem **ὀπ-, ὀπτ-**; Fut. *ὄψομαι, ὄψει* or *-ῇ, ὄψεται*, 1 Aor. subj. *ὄψωμαι*, 1 Aor. Pass. *ὤφθην, ὀφθῆναι*, Fut. Pass *ὀφθήσομαι.*

Stem **Fιδ-**; 2 Aor. *εἶδον, ἴδω, ἰδεῖν, ἰδών* (*ἰδού*, an old Imperative Middle used as an interjection, *behold!*), 2 Perf. *I know* (*= have seen*), *οἶδα, οἶδας, οἶδε(ν), οἴδαμεν, οἴδατε, οἴδασι(ν)*, Imper. *ἴσθι, ἴστε*; Subj. *εἰδῶ*, Inf. *εἰδέναι*, Part. *εἰδώς*, Plup. Ind. *ᾔδειν, I knew*, Fut. *εἰδήσω, I shall know* (Heb. viii. 11).

τρέχω, run.

Stem **δρεμ-**; **2 Aor. ἔδραμον.**

φέρω, bear; Stem **οἰ-**, Fut. **οἴσω.**

Stem **ἐνεγκ-** or **ἐνεκ-**; 1 Aor. *ἤνεγκα*, 2 Aor. *ἤνεγκον, ἐνεγκεῖν*, Perf. *ἐνήνοχα*, with double reduplication; 1 Aor. Pass. *ἠνέχθην.* Also *προσφέρω, εἰσφέρω*, and other compounds.

εἶπον; 2 Aor., *I said* (supplies Present and Imperfect from *φημί*, second conjugation); stem **ἐπ-**; 1 Aor. *εἶπα.*

Stem **ἐρ-**; Fut. *ἐρέω, ἐρῶ*, Perf. *εἴρηκα*, Perf. Pass. **εἴρημαι.**

Stem **ῥε-**; 1 Aor. Pass., *ἐῤῥέθην* or *ἐῤῥήθην*, Part. *ῥηθείς.*

69. Exercise XIX.

Vocabulary.

(*See preceding list.*)

Verbs.	*Nouns and Adjectives.*
*ἀντλέω, -ῶ, *draw* (from a vessel)	ἁμαρτωλός, -ου, ὁ, *sinner*
ἀπέρχομαι, *depart*	ἀμπελών, -ῶνος, ὁ, *vineyard*
ἀποκρίνομαι, dep. 1 aor. ἀπεκρίθην, sometimes ἀπεκρινάμην, *answer*	ἀρώματα, -άτων, τά, *spices*
*ἐκπειράζω fut. -σω, *put to the test, tempt*	ἰσχυρός, -ά, -όν, *strong*
ἐξέρχομαι, *come forth*	μετάνοια, -ας, ἡ, *change of mind, repentance*
*ἐπιθυμέω, -ῶ, *desire earnestly*	μήτις; interrog., *any one?*
*προσδοκάω, -ῶ, *look for, expect*	ναός, -οῦ, ὁ, *temple, sanctuary*
προτρέχω, 2 aor. προέδραμον, *run before, outrun*	στάχυς, -υος, ὁ, *ear of corn*
*τίλλω, *pluck*	Φαρισαῖος, -ου, ὁ, *Pharisee*
	Adverbs.
	ὅπου, *where, whither*
	τάχιον, neut. compar. of ταχύς, (as adv.), *more swiftly*
	διατί, *wherefore?*

Translate:—

I.

1. ἔρχεται ὁ ἰσχυρότερός μου. 2. οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν. 3. καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας, καὶ ἤσθιον. 4. καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες. 5. ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός. 6. ἄλλος σε χώσει, καὶ οἴσει ὅπου οὐ θέλεις. 7. μήτις ἤνεγκεν αὐτῷ φαγεῖν; 8. ἔτρεχον δὲ οἱ δύο ὁμοῦ, καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον. 9. ἕτερος ἰδὼν αὐτὸν ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ. 10. ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε.

II.

1. Σὺ εἶ ὁ ἐρχόμενος,[1] ἢ ἄλλον προσδοκῶμεν; 2. ἐλθέτω ἡ βασιλεία σου. 3. ἔρχεσθε, ὅτι πάντα ἤδη ἕτοιμά ἐστι. 4. μακάριος,

ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 5 καὶ ἀπεκρίθησαν [2] μὴ εἰδέναι. 6. οὐκ ᾔδειτε ὅτι ἐν τοῖς [3] τοῦ Πατρός μου δεῖ εἶναί με; 7. ἦλθον ἐπὶ τὸ μνῆμα φέρουσαι ἃ ἡτοίμασαν [4] ἀρώματα. 8. καὶ λέγει αὐτοῖς, Ἀνάβητε [5] νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ· οἱ δὲ ἤνεγκαν. 9. εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι [6] Εἴρηται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. 10. ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς.

[1] 'The Coming One,' a title of the Messiah. [2] Understand αὐτούς (acc. before inf.). [3] Understand 'the affairs'=*business*: or 'the dwellings'=*Temple*. [4] Aorist with pluperfect sense. [5] Note distinction between Pres. and Aor. Imperative. [6] ὅτι introducing quotation, like 'inverted commas.'

Render into Greek :—

1. He will come and destroy those wicked men, and will give the vineyard to others. 2. Remember [1] me, Lord, when [2] Thou comest in Thy kingdom. 3. I have come in the name of My Father, and ye receive [3] Me not; if [4] another come in his own name, that (man) ye will receive. 4. This voice we heard, borne [5] from heaven. 5. Holy men of God were moved [6] by the Holy Spirit. 6. What have ye come out to see? [7] 7. Heaven and earth will pass away, but My words will never [8] pass away. 8. I know Thee who Thou art, the Holy One of God. 9. They knew Him to be the Christ. 10. But do thou remain in (the things) which [9] thou didst learn, knowing from [10] whom thou didst learn (them). 11. If [4] we say, From heaven, He will say, Wherefore then did ye not believe Him? 12. Father, forgive [11] them, for they know not what they do.

[1] 1 Aor. [2] 'Whensoever.' Particles with ἄν require subjunctive (§ 51. 3): use 2 Aor. [3] λαμβάνω. [4] ἐάν. [5] 1 Aor. [6] 'Borne'=impelled. [7] 2 Aor. [8] Strong double negative with Subj. [9] Dat. by 'attraction. See § 53 rule 6. [10] παρά with gen. [11] 2 Aor.

PART III. INDECLINABLE WORDS.

PREPOSITIONS, ADVERBS, CONJUNCTIONS, PARTICLES.

70. PREPOSITIONS.

Many of the **Prepositions** have already been given in the Vocabularies. They are all here subjoined, in a connected view.

(*a*) The general meaning of **the case governed** modifies the application of the preposition; while the general meaning of **the preposition** again determines the force of the case. Hence arise almost innumerable shades of significance.

(*b*) Generally (see § 174), the **Genitive** signifies *origin*, 'Whence'? the **Dative**, *connexion*, 'Where'? the **Accusative**, *approach*, 'Whither'? Certain Prepositions accordingly govern but *one case*, others *two*, others *three*.

1. PREPOSITIONS GOVERNING THE GENITIVE ONLY.

ἀντί, *against, over against, instead of:* **ἀνθ' ὧν** ('in return for which things'), *wherefore.*

ἀπό (from the exterior), *from, away from.*

ἐκ, ἐξ (from the interior), *from, out of.*

πρό, *before*, of time or place.

2. DATIVE ONLY.

ἐν, *in* (of time, place, or element), *among.*

σύν (co-operation), *with.*

3. ACCUSATIVE ONLY.

ἀνά (up in), only (N.T.) in the phrases **ἀνὰ μέσον**, *in the midst of*; **ἀνὰ μέρος**, *in turns*, and largely in composition.

εἰς (to the interior), *into, to, with a view to, for.*

4. GENITIVE AND ACCUSATIVE.

διά, through. GEN., *through, by means of.*

ACC., *on account of*, or *owing to.*

κατά, down. GEN., *against.*
ACC., *according to, throughout, during, over.*

μετά (association). GEN., *together with, among.*
ACC., *after.*

περί, around. GEN., *about, concerning, on behalf of.*
ACC., *about, round about.*

ὑπέρ, over. GEN., *above, on behalf of, for, in reference to*
ACC., *beyond, above.*

ὑπό, under. GEN., *by* (of the agent).
ACC., *under, close upon.*

5. GENITIVE, DATIVE, AND ACCUSATIVE.

ἐπί, upon. GEN., *on* (as springing from), *over, in the presence*, or *at the time of.*
DAT., *upon* (as resting on), *in addition to, on account of.*
ACC., *upon, unto, over* (of time, place, or extent).

παρά, beside. GEN., *from* (used of persons).
DAT., *near* (generally of persons).
ACC., *beside, beyond, contrary to.*

πρός, towards. GEN., *for* (only in Acts xxvii. 34).
DAT., *at, close by.*
ACC., *towards, in reference to, with* (John i. 1), *in consideration of.*

For further details, and special uses of the Prepositions, see *Handbook*, §§ 288–314.

(*h*) The Prepositions are largely used **in composition** with verbs and other parts of speech, their general meaning being retained, though variously modified. One preposition **ἀμφί**, *about, around*, is found in N.T. *only* in composition, as **ἀμφιέννυμι**, *I clothe.*

71. Exercise XX.

Reading Lesson on the Prepositions.

(*For words not in preceding Vocabularies, see p.* 123.)

I.

1. ὁρᾶτε μή τις κακὸν **ἀντὶ** κακοῦ τινὶ **ἀποδῷ.**

2. **ἀνθ'** ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ **πρὸς** τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμιείοις κηρυχθήσεται **ἐπὶ** τῶν δωμάτων.

3. οὐκ ἔστι μαθητὴς **ὑπὲρ** τὸν διδάσκαλον αὐτοῦ.

4. τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ **ὑπὲρ** ὑμῶν ἐκχυνόμενον.

5. δεήθητε ὑμεῖς **ὑπὲρ** ἐμοῦ **πρὸς** τὸν Κύριον.

6. ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ οὐ μόνον τὸ[1] **εἰς** αὐτὸν πιστεύειν ἀλλὰ καὶ τὸ **ὑπὲρ** αὐτοῦ πάσχειν.

7. ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν **καὶ** χάριν **ἀντὶ**[2] χάριτος.

8. οἱ δὲ ἐπὶ τῆς πέτρας, οἵ, ὅταν ἀκούσωσι, **μετὰ** χαρᾶς δέχονται τὸν λόγον.

9. Χριστὸς ἅπαξ **περὶ** ἁμαρτιῶν ἔπαθε, δίκαιος **ὑπὲρ** ἀδίκων.

10. ἦλθεν **εἰς** τὴν θάλασσαν τῆς Γαλιλαίας **ἀνὰ** μέσον τῶν ὁρίων Δεκαπόλεως.

11. ἵνα πληρωθῇ τὸ ῥηθὲν **ὑπὸ** τοῦ Κυρίου **διὰ** τοῦ προφήτου.

12. καὶ ἔσεσθε μισούμενοι **ὑπὸ** πάντων διὰ τὸ ὄνομά μου.

13. τὰ πάντα **δι'** αὐτοῦ καὶ **εἰς** αὐτὸν ἔκτισται.[3]

14. καὶ **περὶ** τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται **πρὸς** αὐτοὺς περιπατῶν **ἐπὶ** τῆς θαλάσσης.

15. ἐκεῖνος δὲ ἔλεγεν **περὶ** τοῦ **ναοῦ** τοῦ **σώματος αὐτοῦ.**

II.

1. **δικαιωθέντες οὖν ἐκ** πίστεως εἰρήνην ἔχομεν (or ἔχωμεν)[1] **πρὸς** τὸν Θεὸν **διὰ** τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

2. ἐγὼ ἔσομαι αὐτῷ **εἰς**[2] πατέρα καὶ αὐτὸς ἔσται μοι **εἰς**[2] υἱόν.

3. τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, καὶ οὐχ ὁ ἄνθρωπος **διὰ τὸ σάββατον.**

4. οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ[3] τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσίν.

5. μάθετε ἀπ' ἐμοῦ.

6. καὶ νῦν δόξασόν με, Πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣν εἶχον πρὸ[4] τοῦ τὸν κόσμον εἶναι παρὰ σοί.

7. καὶ αὐτός ἐστιν πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν.[5]

8. μὴ πρὸ καιροῦ τι κρίνετε.

9. οἱ μὲν[6] ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις.

10. καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει.

11. παρὰ[7] τοῦ Πατρὸς ἐξῆλθον.

12. καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ, καὶ εἶδεν πλοῖα δύο ἑστῶτα παρὰ τὴν λίμνην, οἱ δὲ ἁλιεῖς ἀπ' αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα.

13. μὴ ἀδικία παρὰ τῷ Θεῷ; μὴ γένοιτο.[8]

14. εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν, μετὰ χαρᾶς τὴν δέησιν ποιούμενος,[9] ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον.

PART I. [1] Article qualifying Infinitive. [2] Lit. 'instead of'; hence in place of; one measure of grace succeeding to another; or, 'grace *upon* grace.' [3] Perf. Pass. of κτίζω.

PART II. [1] Various reading; see R.V. (Rom. v. 1). [2] 'for,' denoting *equivalence*, after the Substantive Verb. [3] A stronger form of comparison than the usual Genitive or ἤ. [4] 'Before,' in order of being or of supremacy. [5] 'Present Perfect.' [6] οἱ μέν ... οἱ δέ. 'Some ... others.' [7] Compare παρά here, and in 6. [8] (See § 55, *b*.) [9] Middle, 'making for my own part,' or simply 'making.'

72. ADVERBS.

1. **Adverbs from Nouns.**—Certain cases fixed absolutely to express quality, manner, place, or time.

(*a*) The *Accusative*; as ἀκμήν, *yet*, lit. 'up to (this) point'; πέραν, *on the other side*. So the Accusative Neuter of many Adjectives, both singular and plural; often with the Article, as τὸ λοιπόν, *furthermore*; τὰ πολλά, *for the most part*. Some Adverbs indicate obsolete Adjectives, σήμερον, *to-day*; αὔριον, *to-morrow*; χθές, *yesterday*.

(*b*) The *Dative*, as *ἰδίᾳ privately*; *πεζῇ*, *by land*. Here the iota subscript is often omitted: *πάντῃ*, *always*; *εἰκῇ*, *without a cause*.

(*c*) The *Genitive*, as in *αὐτοῦ*, *there*, and other forms.

(*d*) *A Preposition with its case* written as one word, as *παραχρῆμα*, *immediately*, lit. 'along with the business'; *ἐξαίφνης*, *suddenly*, lit. 'from a steep descent'; *καθεξῆς*, *in order*, lit. 'according to a special course.'

(*e*) Old case-endings, as *οὐρανόθεν*, *from heaven*; *παιδιόθεν*, *from childhood*; *πέρυσι*, *last year*.

2. **Adverbs from Adjectives.**

(*a*) The most common form of Adverbs is that in **-ως**, answering exactly in meaning to the English terminal *-ly*, and affixed to Adjective-stems of all forms; the stem-ending, where needful, being modified.

For example: *-δίκαιος*, *just*, **δικαιο-**; *δικαίως*, *justly*: *πᾶς*, *all*, **παντ-**; *πάντως*, *wholly*: *ἀληθής*, *true*, **ἀληθεσ-**; *ἀληθῶς*, *truly*.

Participles may also yield this adverbial form, as *ὄντως* (from *ὤν*, stem **ὀντ-**), *really*.

An Adverb formed from an Adjective sometimes appears in two forms, as *ταχύ* and *ταχέως*, *quickly*; *εὐθύς* (for *εὐθύ*) and *εὐθέως*, *immediately*.

(*b*) Comparison.

The **Comparative** of Adverbs is generally the neuter *singular* accusative of the corresponding Adjective; the **superlative**, the neuter *plural*. Thus: from *τάχυς*, *τάχιον*, *more quickly*; *τάχιστα*, *most quickly*; from *ἀγαθός*, *βέλτιον*, *better*.

Some comparatives take the termination **-ως**, as *περισσοτέρως*, *more abundantly*.

An irregular comparative and superlative are *μᾶλλον*, *more*; *μάλιστα*, *most*. So *ἄσσον*, *nearer*; *ἄγχιστα*, *nearest*.

3. **Adverbs from Pronouns.**—The several classes of Adjective Pronouns have corresponding Adverbs, of which the following must be noted. The correlation of the different classes will be seen at once from the Table.

	Demonstrative.	*Relative.*	*Interrogative.*	*Indefinite.*
Time	τότε, *then* νῦν, *now*	ὅτε, *when*	πότε, *when?*	ποτε, *sometime*
Place	αὐτοῦ, *here* ὧδε, *here* ἐκεῖ, *there* ἐνθάδε, *hither*	οὗ, *where*	ποῦ, *where?*	που, *somewhere*
	ἐντεῦθεν, *thence*	ὅθεν, *whence*	πόθεν, *whence?*	
Manner	οὕτω(ς), *thus, so*	ὡς, *as*	πῶς, *how?*	πω(ς), *somehow*

The Indefinite Adverbs are *enclitic*, and are thus distinguished from the Interrogatives.

Indirect or dependent Interrogatives are made as in the Pronouns, § 38 (*c*), by the prefix of ὁ, as ὅπου, ὅπως.

A frequent interrogative is made with ἕως, *until*. See 7, below. Thus, ἕως πότε; *how long?*

4. **Numeral Adverbs.**—These end in -ις, -κις, or -ακις, as δίς, *twice*; τρίς, *thrice*; ἑπτάκις, *seven times*; ἑβδομηκοντάκις, *seventy times*; πολλάκις, *many times*. ἅπαξ, *once for all*, is exceptionally formed; ὁσάκις, *as often as*, is from the relative.

5. **Ancient Verbal Forms,** used as Adverbs, are δεῦρο, *hither*, with its plural, δεῦτε. These are generally employed as Imperatives, 'Come thou (or ye) *hither!*'

Some verbs in -ίζω, expressing national peculiarity, form an Adverb in -ιστί. Thus, from ἑλληνίζω, ἑλληνιστί, *in the Greek language*; similarly, ἑβραϊστί, *in the Hebrew language*.

6. **Adverbs from Prepositions.**—Many Prepositions have a corresponding Adverb in -ω. Thus, from ἀνά, ἄνω, *upwards*; and from κατά, κάτω, *downwards*. So ἔσω, *within*; ἔξω, *without*. The termination -θεν gives a genitive force; as ἄνωθεν, *from above*; ἔξωθεν, *from without*.

Once a Preposition without change is employed as an Adverb, ὑπὲρ ἐγώ, *I (am) more* (2 Cor. xi. 23).

7. **Adverbs used like Prepositions.**—These govern

Nouns, and really form a second class of Prepositions, additional to those in § 114, as ἅμα, *together with* (dat.); ἄνευ, *without*; ἄχρι(s), or μέχρι(s), *until*; ἕνεκα (-εν), *for the sake of*; ἐνωπίον, *before, in the presence of*; ἕως, *as far as, until*; πλήν, *except*; χωρίς, *separated from, without*: all, except ἅμα, *with gen.*

8. **Negative Adverbs** are οὐ (before a vowel, οὐκ; before an aspirated vowel, οὐχ), *not*, and μή, *not*.

(*a*) οὐ denies absolutely; μή, on some expressed or implied condition. The former is called the 'categorical,' or 'objective' negative; the latter, the 'conditional,' or 'subjective.' Both words are used in composition with τις, τι (see 12), also with the indefinite Adverbs in the Table, § 72 (3), as οὔπω, *not yet*; μήποτε, *never in any case*.

(*b*) Μή is also used as the Interrogative Adverb, expecting the answer, *no*; and in composition with the interrogative τίς, adds a kind of appeal to the hearers, as though enlisting their assent to the negative: thus, μήτι ἐγώ; *Is it I? i.e.* 'It is not I, is it?' οὐ (οὐχί) in interrogations expects the answer, *yes*.

73. Conjunctions and other Particles.

Conjunctions denote (1) annexation; (2) comparison; (3) disjunction; (4) antithesis; (5) condition; (6) reason; (7) inference, or (8) result.

1. **Annexation.**— The Copulative Conjunctions are καί, *and, also, even*; τε, *and, also*. The latter is generally subordinate: τε ... καί, *both ... and, not only ... but*; sometimes καὶ ... τε, or τε ... τε. Very generally, however, *both ... and* are expressed by καὶ ... καί.

2. **Comparison.** As Conjunctions of Comparison, the particles ὡς, *as*; ὥσπερ, *just as*; καθώς, *like as*, are used; generally in correlation with the Adverb οὕτως, *so*. (Compare § 72 (3), Table).

3. **Disjunction.**—The disjunctive particles are ἤ, *or*; ἤ ... ἤ, *either ... or* (in general); ἤτοι ... ἤ, *either ... or* (as an exclusive alternative); εἴτε ... εἴτε, *whether ... whether*.

4. **Antithesis.** — The Antithetic Conjunctions are ἀλλά (orig. neuter plural of ἄλλος) and δέ, both signifying *but*. The former is the stronger. With δέ the particle μέν often stands in the preceding sentence, and may be rendered *indeed* or *on the one hand* (δέ, *on the other*), or, more frequently, may be left untranslated, marking simply that the two classes stand in real or formal antithesis.

5. **Condition.**—The chief Conditional Particle is εἰ, *if*; compounded with ἄν, ἐάν, *if* (possibly), with the subjunctive. See § 77. 8.

6. **Cause.**—Particles expressive of a reason (causal) are ὅτι, *that, because*; γάρ, *for*; διότι, *because*; ἐπεί, *since*.

7. **Inference.**—The chief Inferential Particles are οὖν, *therefore*; τοίνυν, *then*; ἄρα, *consequently*; διό, *wherefore*; τοιγαροῦν, *accordingly*.

8. **Purpose.**—The 'Final' Conjunctions are ἵνα, *in order that*; ὡς and ὅπως, *so that*; μή, *that not, lest*; ὥστε (gen. inf.), *so that*.

Particles of Emphasis.—The chief are γε, *at least, indeed* (enclitic); and δή, *certainly, now*. To these may be added the enclitics περ, *very, verily*, and τοι, *certainly*, found in combination with other words, as εἴγε, *if at least*: εἴπερ, *if at all*; ἐπειδήπερ, *since verily*; μέντοι, *however*.

Interrogative Particles.—The chief are εἰ, the 'conditional' *if*, used elliptically, 'Tell us if—;' ἤ, simply indicating a question, and in general requiring no English word as equivalent.

Interjections.—These are generally but the transcripts of natural instinctive sounds. Words of this kind in the N.T. are ὦ, *O! oh!* ἔα, *ah!* expressive of pain and terror; οὐά, *ah!* expressing scorn and hatred; οὐαί, *woe! alas!* often governing a dative, as οὐαὶ ὑμῖν, *woe unto you! alas for you!*

The imperative form, ἴδε, *see*, is often treated interjectionally, but still more frequently the old imperative middle of the same Verb is employed, accented as a particle: ἰδού, *lo! behold!*

PART IV. NOTES ON SYNTAX.

THE chief rules, which have been given as needed in connexion with the Exercises, are here set down in order, for convenient reference. The numbers are those of the *pages* where the rules occur, and where examples and illustrations may be found.

For further details and copious illustrations from the N.T. of each several point, the reader is referred to the *Handbook*.

74. THE CONCORDS.

FIRST CONCORD. *Verb and Nominative* (19). Substantive, or Copulative Verbs (as *be*, *become*, *be called*) have the Predicate in the same case as the Subject (19, 82).

Exception. A Neuter Plural Nominative may take a Singular Verb (42).

Obs. 1. Where the Subject is a Personal Pronoun, it is not expressed in Greek, excepting for emphasis (19).

2. Where a Verb has *two* Subjects, it may be put in the plural, or may agree with, and immediately follow, the former of the two.

SECOND CONCORD. *Adjective and Substantive* (19). The rule applies also to Adjective Pronouns, to the Article, and to the Participles.

Obs. Where there is no ambiguity as to the Substantive intended, as *man*, *thing*, it is often omitted in Greek, being implied in the Adjective (31).

THIRD CONCORD, RELATIVE AND ANTECEDENT (40). The agreement here is in Gender, Number and Person, the *case* of the Relative being determined by its own sentence.

Exceptions. 1. The Relative is sometimes 'attracted' into the case of its Antecedent (70).

2. The Relative may also be 'attracted' into the gender and number of the Predicate after the verb *to be*.

75. The Article.

1. The Article was originally a *demonstrative* (42). Hence its use with Adjectives (31), with Participles (42, 57), and with Adverbs, as *τὰ ἄνω, the things above.*

2. It expresses *definiteness*, and is so used with Abstract Nouns (19), and with Proper Names (42). On the contrary, its omission implies *indefiniteness* (64).

Obs. In Greek there is no Indefinite Article (15). Its place, however, is sometimes supplied by the numeral *one* (35), and by the *Indefinite Pronoun* 'any,' 'a certain one' (16).

3. Often the Article stands for a *Personal Pronoun*, 3 pers. (42). Sometimes it has the sense of an unemphatic Possessive Pronoun; as for 'his hand,' Greek *the hand.*

4. The Article is often *repeated* with a Noun and an Attributive Adjective (42). Thus 'the good man' may be written in Greek as *the man, the good.* So with Adjective-Pronouns: 'my house,' may be expressed *the house, the mine*; or else *the my house.*

76. Cases of Nouns.

i. Nominative: the Subject of an Active, or the Object of a Passive Verb. (See above on the First Concord.)

Obs. The Nominative with Article may sometimes stand for the *Vocative* (84, note 3).

ii. Genitive: the case denoting *origin* (19) governed by Prepositions (99, 100). Hence also several uses:—

1. The *Possessive*, with sign *of* (19). The Genitive of a Personal Pronoun is often employed instead of the corresponding Possessive Pronoun (42). Thus 'my brother,' Greek *the brother of me.*

2. Mark of *Attribute* or *Quality* (69, 82), as *words of grace, the steward of unrighteousness.*

3. As the *Object* of Verbs of *sense*, excepting sight and sometimes hearing (57), as *touch* (63), *taste*, etc. So with the Verb *take hold of* (83), and Verbs of *remembering* (80) and *forgetting.*

4. As a *secondary object*; as with Verbs of *filling*, the Genitive denoting the material, sign *with* (69); Verbs of *buying and selling*, the Genitive denoting the price, sign *for* (83).

Obs. Verbs of filling may also take a Dative, or even an Accusative, of the material.

5. After the *Comparative degree of Adjectives*; with the sign *than* (32).

6. *Genitive Absolute.* A Noun and Participle standing in a sentence without being dependent on other words, the Noun to be rendered first (67). But the phrase will often be turned in translation into a verbal clause. Thus, 'He (gen.) not being far (gen.) from the house, the centurion sent to Him': render, 'When He was not far,' etc.

iii. DATIVE: the case denoting *association* (19) governed by Prepositions (99, 100). Its chief uses are the following:—

1. As the *Object* of Verbs denoting *mental affection* or *direction* (64), as *worship* (80), or *service* (57). These Verbs in Greek are really *intransitive*, meaning 'to be worshipful to' (recipient) and 'to render service to' (recipient).

2. As the *secondary Object* of Verbs of *giving* and the like: denoting the *recipient*, 'I give this (acc.) to you'; 'He showed the truth (acc.) to the disciples (dat.).'

3. The dative without a Preposition is the case of the *Instrument*; sign *with* or *by* (63). The *Agent* (genitive governed by ὑπό) must be distinguished from this.

4. With *Substantive Verbs* the dative denotes *possession* (42) Thus, 'He had a daughter' might be expressed in Greek, 'A daughter was to him.' A very common idiom in the N.T.

iv. ACCUSATIVE: denoting *direction towards* (19), governed by Prepositions (99, 100).

1. This case is chiefly employed as the *Object of Active Verbs* (57).

2. Verbs of asking take *two accusatives* (80): 'She asked [of] him (acc) the kingdom (acc.),'

3. An idiom known as *cognate accusative* is not uncommon, the Accusative extending the notion of the Verb (83): as, 'They saw a sight,' 'he feared a fear.' The Magi 'rejoiced a great joy' (Matt. ii. 10).

77. Tenses and Moods of Verbs.

1. The Aorist Indicative in general simply *names* an action or state as past, leaving undetermined any question of its completedness. The Aorist is thus to be distinguished from the Imperfect, which expressly *describes* a past action or state as continuous and incomplete (64, 83): 'The seed fell (Aor.) upon good ground, and was yielding (impf.) fruit' (Matt. xiii. 8). So in almost innumerable instances.

2. The Aorist frequently puts an action into the past where there is nothing in the context to define the time referred to more precisely: 'The former treatise have I made (Aor.), O Theophilus.' In such cases the appropriate rendering is not the preterite, but the *Perfect*. 'The former treatise I made,' would at once suggest the question, *when?* The Perfect in English, like the Aorist in Greek, does not suggest this. Hence, in many cases, *the true equivalent of the Greek Aorist is the English Perfect.*

3. The Aorist, like the English Present, is sometimes used to express a fact *which is true essentially, and independently of time*, past, present, or future ('Gnomic Aorist'): 'This is My beloved Son, in whom I am well pleased' (Aor.). So in the *Magnificat*, Luke i. 51–54, a succession of Aorists declare universal laws of the Divine government; and might be rendered, 'He sheweth strength with His arm; He scattereth the proud,' etc.

4. In all other moods than the Indicative, the Aorist loses any reference to time, and merely *names* the action, as distinguished from the Present in these moods (so-called; really the Imperfect), which tense describes the action as continuous. Thus, in the Infinitive, 'He made His disciples to embark (Aor.), and to go forward' (Pres.-Impf.).

5. In the Imperative the same distinction is very marked: 'Take up (Aor.) thy bed, and walk' (Pres.-Impf.). The Aorist Imperative is used by preference in *emphatic* commands: 'Do this' (at once); not 'Be doing this' (Pres.-Impf.). In commands having reference to the future, either tense may be used; the Present would view the contemplated action as *continuous*, the Aorist as a succession of repeated single acts: 'Be doing this habitually' (Pres.-Impf.); 'Do this whenever the occasion arrives' (Aorist).

6. In *prohibitions*, μή is used with the Present Imperative. But if the sense requires an Aorist, Greek idiom substitutes a Subjunctive for the Imperative. Thus: 'Fear not' might be expressed as (*see*, understood) *that-not* (μή) *you should fear* (Subj. Aor.).

7. The PERFECT denotes a *past action of which the consequences remain* (64), as γέγραπται, 'it is written'; more exactly, 'it stands written.'

8. CONDITIONAL SENTENCES in general conform to one of the following three types:—

(1) Where a condition is assumed as *ground of an assertion*: 'If he says—said—will say this, he errs—erred—will err.' In such sentences *if* is expressed by *εἰ with the Indicative*, followed by the *Indicative*.

(2) Where the condition is viewed as *impossible or unfulfilled*, the reference being to the past: 'If he had said this, he would have erred.' Here *if* is expressed by *εἰ with the past Indicative*, followed by the *past Indicative* with ἄν.

(3) Where the condition itself is regarded as doubtful: 'If he should say this, he will err.' In such sentences *if* is expressed by ἐάν with the Subjunctive, followed by *the Indicative*, generally *Future*.

78. THE INFINITIVE.

1. The Infinitive is a *Verbal Substantive*, and thus may take the Article (70) in any case, always in the neuter gender, and may be governed by Prepositions.

2. The most general use of the Infinitive is as the object of another Verb (67), and as especially signifying purpose, intention, result.

3. The Infinitive takes its subject in the Accusative case, to be rendered with the sign *that* (67), the Infinitive being translated as a Finite Verb. Thus literally, 'We will not this man to rule over us,' render, 'We will not that this man should,' etc. When the Infinitive is treated as a Noun with Preposition, this Subject-Accusative is often to be rendered as a Genitive, thus: literally, 'on the king (acc.) to return' (inf. with Art.), *on the king's return.*

4. The infinitive sometimes depends upon an Adjective (57).

79. Participles.

1. The Participles are *Verbal Adjectives*, and as such conform to the Second Concord, see above. Like the Infinitive, or Verbal Noun, they have the distinction of tense: ὁ ποιῶν, 'he who does'; ὁ ποιήσας, 'he who did'; ὁ ποιήσων, 'he who will do'; ὁ πεποιηκώς, 'he who has done.'

2. The *Participle with Article* (42, 57), in its different cases, is one of the most frequent of idioms in the N.T., and must be very carefully noted.

3. Very frequently we find the combination of an Aorist Participle with a finite Verb, to express one complex action, regarded as consisting of two parts. In all such cases, the notion of the Participle is *subordinated* to that of the Verb. The subordination is generally that of *time*, when the Participle expresses an immediately precedent action: 'Having arisen, he came,' etc. (83). Or it may be the subordination of a *minor detail* to one more important; when the Participle is contemporaneous with the Verb: 'Answering, he said'; a case in which Participle and Verb might conceivably be reversed: 'He answered, saying' (Aor.). See 83.

GENERAL VOCABULARY

I. GREEK-ENGLISH : TO THE WORDS CONTAINED IN THIS PRIMER

II. ENGLISH-GREEK : TO THE EXERCISES

GENERAL VOCABULARY I.

GREEK-ENGLISH: TO THE WORDS CONTAINED IN THIS PRIMER.

The Personal Pronouns, p. 36; the Verb **εἰμί**, *to be*, p. 87; and the Numerals, p. 33, are here omitted; also some Proper Names.

The figures refer to the *pages*, where further information respecting the words will be found.

	PAGE
ἀγαθός, *good*	30
ἀγαλλίασις, *exultation*	41
ἀγαπάω, *to love*	79
ἀγάπη, *love*	82
ἀγαπητός, *beloved*	63
ἄγγελος, *messenger, angel*	26
ἅγιος, *holy*	27
ἁγνός, *pure*	31
ἀγορά, *marketplace*	82
ἄγρα, *a draught* (as of fish)	79
ἀγρός, *a field*	35
ἄγω, *to lead, bring*	66
ἀδελφός, *brother*	20
ἀδικία, *unrighteousness*	31
ἄδικος, *unjust*	82
ἀεί, *always*	41
ἀετός, *eagle*	31
αἱρέομαι, *to choose*	96
αἴρω, *to take up, away*	72
αἰτέω, *to ask*	92
αἰών, *age*	24
αἰώνιος, *eternal*	82
ἀκάθαρτος, *unclean*	79
ἀκαιρέομαι, *to lack opportunity*	81
ἀκολουθέω, *to follow*	92
ἀκούω, *to hear*	56
ἀκριβῶς, *accurately*	82
ἄκων, *unwilling*	33
ἅλας, *salt*	73
ἀλείφω, *to anoint*	63
ἀληθής, *true*	29
ἀλλά, *but*	69
ἀλλήλων, *one another*	40
ἄλλος, *other*	40
ἁμαρτία, *sin*	92
ἁμαρτωλός, *sinner*	97
ἄμεμπτος, *blameless*	56
ἄμπελος, *vine*	73
ἀμπελών, *vineyard*	97
ἀμφιέννυμι, *to clothe*	95
ἀμφότεροι, *both*	40
ἀναγινώσκω, *to read*	86
ἀναθάλλω, *to revive*	81
ἀνάθημα, *votive offering*	82
ἀνάμνησις, *remembrance*	82
ἀνάστασις, *resurrection*	41
ἄνεμος, *wind*	26
ἀνήρ, *man*	23
ἄνθρωπος, *man*	20

	PAGE
ἀνίστημι, *to raise up*	92
ἀνοίγω, *to open*	66
ἀντλέω, *to draw* (water)	97
ἄνω, *upwards*	66
ἀνώγεον, *upper chamber*	95
ἄνωθεν, *from above*	82
ἀξίνη, *axe*	92
ἄξιος, *worthy*	31
ἀξίως, *worthily*	56
ἅπας, *all*	69
ἀπάτη, *deceit*	31
ἀπέρχομαι, *to depart*	97
ἀπέχω, *to receive, be distant*	66
ἄπιστος, *unbelieving*	31
ἁπλοῦς, *single*	27
ἀπό, *from*	18
ἀποδίδωμι, *to repay*	92
ἀποδοχή, *acceptance*	31
ἀποκαλύπτω, *to reveal*	63
ἀποκρίνομαι, *to answer*	97
ἀποκρύπτω, *to conceal*	63
ἀποκτείνω, *to kill*	72
ἀπολαμβάνω, *to receive back*	66
ἀπόλλυμι, *to destroy*	94
ἀπολύω, *to release*	56
ἀποστέλλω, *to send forth*	72
ἀπόστολος, *apostle*	66
ἅπτω, ἅπτομαι, *to touch*	63
ἀρέσκω, *to please*	86
ἀρετή, *virtue*	26
ἄριστον, *breakfast*	69
ἀρκέομαι, *to be satisfied*	81
ἄρτος, *bread*	35
ἀρτύω, *to season*	72
ἀρχαῖος, *ancient*	33
ἀρχή, *beginning*	18
ἄρχομαι, *to begin*	81
ἀρώματα, *spices*	97
ἀσκός, *wineskin*	95
ἀσπάζομαι, *to salute*	69
ἀσπασμός, *salutation*	82
ἀσσάριον, *farthing*	82
ἄτοπος, *amiss*	66
αὐξάνω, *to increase*	85
αὐτός, *himself*	37
ἀφίημι, *to give up, forgive*	88
ἄχρι, ἄχρις, *until* (p. 105)	85
βαθύς, *deep*	29
βαπτίζω, *to baptize*	69
βάπτισμα, *baptism*	82
βασιλεία, *kingdom*	18
βασιλεύς, *king*	22
βασιλεύω, *to reign*	56
βασίλισσα, *queen*	73
βελτίων, *better*	30
βίος, *life*	26
βλέπω, *to see*	63
βοάω, *to cry aloud*	79
βραβεῖον, *prize*	66
βυθίζομαι, *to sink*	69
γάλα, *milk*	22
Γαλιλαία, *Galilee*	63
γάρ, *for*	66
γελάω, *to laugh*	79
γενεά, *generation*	73
γένος, *kindred, race*	22
γῆ, *earth, land*	26
γίνομαι, *to become, to be*	72
γινώσκω, *to know*	86

	PAGE
γλῶσσα, *tongue* . . .	17
γνῶσις, *knowledge* . . .	26
γνωστός, *known* . . .	92
γόνυ, *knee*	22
γράμμα, *letter*	26
γραμματεύς, *scribe* . . .	82
γραφή, *writing*	17
γραφαί, *Scriptures* . .	17
γράφω, *to write* . . .	63
γυνή, *woman*	23
γωνία, *corner*	73
δαίμων, *demon*	92
δάκρυ, *tear*	26
δανειστής, *creditor* . .	41
δέ, *but, and*	41
δεῖ, *it is needful* . . .	81
δείκνυμι, *to show* . . .	94
δεκτός, *acceptable* . .	33
δένδρον, *tree*	92
δεξιός, *right* (hand) . .	41
δεσπότης, *master* . . .	56
δέχομαι, *to receive* . . .	66
δηλόω, *to make manifest* .	76
δηνάριον, *denarius* . .	73
διακονέω, *to serve* . . .	81
διασείω, *treat with violence*	81
διατί, *wherefore* . . .	56
διδάσκαλος, *teacher* . .	26
διδάσκω, *to teach* . . .	65
δίδωμι, *to give*	88
δίκαιος, *just*	31
δικαιοσύνη, *righteousness*	18
δικαιόω, *to justify* . . .	85
δικαίωμα, *ordinance* . .	56
δίκτυον, *net*	35

	PAGE
διώκω, *to follow* . . .	66
δοκέω, *to think, appear* .	81
δοκός, *beam*	20
δόξα, *glory*	18
δοξάζω, *to glorify* . . .	69
δουλεύω, *to serve* . . .	56
δοῦλος, *bondman, servant*	26
δύναμις, *power*	56
δῶρον, *gift*	20
ἐάν, *if*	66
ἐάω, *to allow*	79
ἐγείρω, *to raise up* . . .	72
ἔθνος, *nation*	24
εἰ, *if*	69
εἶδον, 2 aor. of ὁράω, *to see*	96
εἶδος, *form*	26
εἶπον, 2 aor. act. of λέγω, *to say*	96
εἰρήνη, *peace*	56
εἰς, *to, unto*	20
ἐκ, ἐξ, *from, out of* . . .	20
ἑκατοντάρχης, *a centurion*	66
ἐκβάλλω, *to cast out* . .	72
ἐκεῖ, *there*	41
ἐκεῖνος, *that*	38
ἐκπειράζω, *put to the test* .	97
ἐκπορεύομαι, *to go out, proceed*	69
ἔκστασις, *amazement* . .	69
ἐκτελέω, *to complete* . .	81
ἔλαιον, *oil*	63
ἐλάσσων, *less*	30
ἐλάχιστος, *least* . . .	30
ἐλεέω, *to have compassion on*	81

	PAGE
ἔλεος, *mercy*	25
ἐλεύθερος, *free*	33
ἐλπίς, *hope*	26
ἐμβλέπω, *to look upon*	63
ἐμπλήθω, *to fill up*	79
ἔμφοβος, *terrified*	82
ἐν, *in, among*	18, 66
ἐναντίον. *before*	56
ἐντέλλομαι, *to command*	72
ἐντολή, *commandment*	18
ἐνώπιον, *in the sight of*	41
ἐξαίφνης, *suddenly*	73
ἐξέρχομαι, *to come forth*	97
ἐξουσία, *power, authority*	41
ἐπάγγελμα, *promise*	31
ἐπαινέω, *to praise, commend*	81
ἐπανάγω, *to put out* (to sea)	79
ἐπάνω, *above*	92
ἐπερωτάω, *to question*	79
ἐπί, *upon, over*	56
ἐπιβλέπω, *to look upon*	79
ἐπιγινώσκω, *to know fully*	86
ἐπιθυμέω, *to desire*	97
ἐπιλαμβάνομαι, *to seize*	92
ἐπιστάτης, *master*	82
ἐπιτιμάω, *to rebuke*	79
ἔργον, *work*	20
ἔρημος, *desert*	41
ἔρχομαι, *to go, come*	96
ἐρωτάω, *to ask, beseech*	79
ἐσθίω, *to eat*	96
ἑσπέρα, *evening*	73
ἕτερος, *other*	40
ἑτοιμάζω, *to prepare*	79
ἕτοιμος, *ready*	41
ἔτος, *year*	35

	PAGE
εὐαγγέλιον, *gospel*	41
εὐγενής, *noble*	29
εὐθύς, *straight*	28
εὔκαιρος, *well timed*	33
εὐλαβής, *devout*	41
εὐλογέω, *to praise*	81
εὑρίσκω, *to find*	86
εὐφραίνομαι, *to be glad*	81
εὐχαριστέω, *to give thanks*	81
ἐφίστημι, *to set over*	92
ἔχω, *to have*	65
ἕως, *until*	82
ζάω, *to live*	79
ζητέω, *to seek*	95
ζυγός, *yoke*	73
ζωή, *life*	26
ζώννυμι, *to gird*	94
ἤδη, *now*	66
ἡδονή, *pleasure*	26
ἥκω, *to have come*	66
ἡμέρα, *day*	18
θάλασσα, *sea*	82
θάμβος, *amazement*	73
θάνατος, *death*	66
θαυμάζω, *to wonder*	69
θεάομαι, *to behold*	92
θέλημα, *will*	31
θέλω, *to will*	72
Θεός, *God*	20
θερίζω, *to reap*	72
θεωρέω, *to behold*	81
θνήσκω, *to die*	86
θρίξ, *hair*	23

	PAGE
θρόνος, *throne*	92
θυγάτηρ, *daughter*	56
θύρα, *door*	26
θύω, *to slay*	66
ἰάομαι, *to heal*	79
ἱερεύς, *priest*	24
ἱερόν, *temple* (building)	41
Ἰησοῦς, *Jesus*	23
ἱκανός, *sufficient*	56
ἱλάσκομαι, *to be merciful to*	86
ἵλεως, *merciful*	27
ἱμάς, *thong*	56
ἱμάτιον, *garment*	63
ἵνα, *in order that, that*	63
Ἰουδαῖος, *Jew*	41
ἵστημι, *to place, stand*	88
ἰσχυρός, *strong*	97
ἰσχύω, *to be able*	81
ἰχθύς, *fish*	22
καθαιρέω, *to take down*	96
καθαρίζω, *to cleanse*	69
καθεξῆς, *in order*	82
καί, *and, also, even*	41
καινός, *new*	33
καιρός, *season, opportunity*	41
κακία, *malice*	31
κακός, *evil*	30
καλέω, *to invite*	81
καλός, *fair*	30
καλύπτω, *to cover*	63
καρδία, *heart*	26
καρπός, *fruit*	66
κατά, *against, according to*	41, 56

	PAGE
κατακρίνω, *to condemn*	72
κατάλυμα, *inn, lodging*	41
καταράομαι, *to curse*	81
καυχάομαι, *to boast*	79
κελεύω, *to command*	66
κέρας, *horn*	22
κεφαλή, *head*	73
κῆπος, *garden*	73
κήρυξ, *herald*	22
κηρύσσω, *to proclaim*	73
κλάω, *to break*	81
κλαίω, *to lament*	56
κλάσμα, *fragment*	73
κλείω, *to shut*	56
κληρονομέω, *to inherit*	81
κλῆσις, *calling*	66
κλίνω, *to decline*	72
κόκκος, *grain*	73
κόπτω, *to cut*; mid., *bewail*	63
κοσμέω, *to adorn, furnish*	81
κόσμος, *the world*	73
κόφινος, *basket*	73
κράσπεδον, *tassel, fringe*	63
κραταιόω, *to make strong*	85
κρατέω, *to take hold of*	81
κρίμα, *judgment*	63
κρίνον, *lily*	31
κρίνω, *to judge*	71
κρίσις, *judgment*	26
κριτής, *judge*	18
κρούω, *to knock*	66
κρυπτός, *secret*	73
κρύπτω, *to conceal*	63
κτάομαι, *to acquire*	79
κτῆμα, *possession*	26
κύριος, *lord*	26

	PAGE
κύων, *dog*	23
λαλέω, *to speak*	81
λαμβάνω, *to take, receive*	58, 63
λαμπάς, *torch*	22
λατρεύω, *to worship*	79
λέγω, *to say*	66
λείπω, *to leave*	58
λέων, *lion*	24
λῆρος, *idle talk*	73
λίθος, *stone*	26
λίμνη, *lake*	92
λογικός, *rational*	33
λόγος, *word*	20
λύχνος, *lamp*	63
λύω, *to loose*	50
μακάριος, *blessed*	56
μακράν, *far*	66
μακρόθεν, *afar off*	92
μακρός, *long*	33
μανθάνω, *learn*	69
μάρτυς, *witness*	23
μάχαιρα, *sword*	63
μεγάλως *greatly*	73
μέγας, *great*	28
μέλας, *black*	33
μέλλω, *to be about to*	73
μέλος, *member, limb*	25
μέρος, *part*	26
μέσος, *middle*	92
μεστός, *full*	35
μετά, *with, after*	41
μετανοέω, *to repent*	81
μετάνοια, *change of mind, repentance*	97
μή, *not, lest*	41, 79
μηδείς, *no one*	69
μήν, *month*	26
μήτηρ, *mother*	26
μίγνυμι, *to mix*	94
μικρός, *little*	30
μιμνήσκομαι, or μνάομαι, *to remember*	79, 86
μισέω, *to hate*	
μνῆμα, *memorial, tomb*	73
μνημεῖον, *tomb*	92
μνημονεύω, *to remember*	56
μόνον, *only*	56
μόσχος, *calf*	66
μύρον, *ointment*	63
μυστήριον, *mystery*	92
μωραίνω, *to become tasteless*	73
μωρός, *foolish*	33
ναός, *temple* (sanctuary)	97
νεανίας, *young man*	18
νεκρός, *dead*	79
νέος, *new*	30
νεφέλη, *cloud*	26
νήπιος, *infant, infantine*	63
νόμος, *law*	20
νότος, *south wind*	73
νοῦς, *mind*	25
νῦν, *now*	79
νύξ, *night*	22
ξηρός, *dry*	41
ὅδε, ἥδε, τόδε, *this*	38
ὁδός, *way*	20
ὀδούς, *tooth*	22

	PAGE
οἰκία, *house*	17
οἰκονόμος, *steward*	82
οἶκος, *house*	26
οἰκτίρμων, *compassionate*	73
οἶνος, *wine*	95
οἷος, *such as*	39
ὀλίγος, *little, few*	69
ὀλίγον, *a little way*	79
ὁμοιόω, *to liken*	85
ὁμοίως, *likewise*	82
ὄνομα, *name*	25
ὅπου, *where, whither*	97
ὀπτόμαι, see ὁράω	96
ὁράω, *to see*	96
ὀργή, *anger*	69
ὀρεινός, *mountainous*	56
ὁρίζω, *to determine*	69
ὄρνις, *bird*	26
ὄρος, *mountain*	25
ὅσιος, *holy*	33
ὅσος, *as much*	39
ὅστις, ἥτις, ὅ τι, *whoever, whatever*	39
ὀσφύς, *the loins*	95
ὅταν, *whensoever*	66
ὅτε, *when*	66
ὅτι, *that, because*	69
οὐ, οὐκ, οὐχ, *not*	20, 105
οὐαί, *woe!*	79
οὐδείς, *no one*	34
οὐκέτι, *no longer*	79
οὐράνιος, *heavenly*	73
οὐρανός, *heaven*	20
οὖς, *ear*	22
οὗτος, *this*	38
οὐχί, *not?*	69
ὀφείλω, *to owe*	73
ὀφθαλμός, *eye*	20
ὄχλος, *multitude*	35
ὀψώνια, *rations, wages*	82
παιδάριον, *lad*	35
παιδίον, *a little child*	66
παῖς, *child*	26
παρά, *beside, with*	35, 92
παραβολή, *parable*	66
παρακαλέω, *to exhort, comfort*	81
παρακολουθέω, *to follow closely*	82
παρθένος, *virgin*	35
πᾶς, *all*	28
πάσχα, *Passover*	25
πάσχω, *to suffer*	68
πατέω, *to tread down*	85
πατήρ, *father*	24
πείθω, *to persuade*	59
πέποιθα, *to trust*	59
πεινάω, *to hunger*	79
πέμπω, *to send*	63
πένης, *poor*	33
περί, *about*	56
περιζώννυμι, *to gird about*	95
περιπατέω, *to walk*	82
περισσεύω, *to remain over*	73
περισσότερος, *more abundant*	63
περιτομή, *circumcision*	79
Πέτρος, *Peter*	63
πήγνυμι, *to pierce*	94
πιπράσκω, *to sell*	86
πιστεύω, *to believe*	56

	PAGE
πίστις, *faith*	26
πιστός, *faithful*	29
πλανάω, *to lead astray*	79
πλῆθος, *multitude*	73
πλήθω, *to fill*	69
πλήν, *except, but*	56
πλήρης, *full*	31
πληρόω, *to fill, to fulfil*	85
πλοῖον, *a ship*	69
πλούσιος, *rich*	33
πνεῦμα, *spirit*	24
πνευματικός, *spiritual*	31
ποιέω, *to make*	82
ποιμήν, *a shepherd*	22
ποῖος, *of what sort*	40
πόλις, *a city*	22
πολιτεύομαι, *to live as a citizen*	56
πολίτης, *citizen*	26
πολύς, *much*	28
πονηρός, *evil*	56
πορεύομαι, *to go, journey*	56
πόσος, *how great*	40
ποταμός, *river*	26
ποῦ, *where?*	66
πούς, *foot*	22
πρᾶγμα, *deed*	25
πρᾶος, and **πραΰς**, *meek*	33
πράσσω, *to do*	58
πρό, *before*	69
προαιρέομαι, *to purpose*	96
πρός, *to, towards*	63
προσδοκάω, *to expect*	97
προσεύχομαι, *to pray*	66
προσέχω, *to give heed*	82
προσκυνέω, *to worship*	82

	PAGE
πρόσωπον, *face, countenance*	56
πρότερος, *former*	31
προτρέχω, *to run before*	97
προφήτης, *prophet*	18
πρῶτος, *first*	31
πρῶτον, *first*	69
πτοέομαι, *to scare*	82
πῦρ, *fire*	69
πυρετός, *fever*	92
πωλέω, *to sell*	82
ῥήγνυμι, *to rend*	94
ῥῆμα, *word, saying*	22
ῥήτωρ, *orator*	22
ῥίζα, *root*	92
ῥύομαι, *to deliver*	56
ῥώννυμι, *to strengthen*	94
(**ἔρρωσο**, *farewell*)	95
σάββατον, *sabbath*	25
σαλεύω, *to shake*	56
σάρξ, *flesh*	79
σβέννυμι, *to extinguish*	94
σημεῖον, *sign*	73
σίναπι, *mustard*	73
σιτευτός, *fatted*	66
σκανδαλίζω, *to cause to stumble*	69
σκεῦος, *vessel*	63
σκοπός, *mark*	66
σκοτία, *darkness*	31
σοφία, *wisdom*	18
σοφός, *wise*	27
σπείρω, *to sow*	73
σπέρμα, *seed*	31

	PAGE
σπουδή, *haste*	56
σταυρόω, *to crucify*	85
στάχυς, *ear of corn*	97
στενός, *narrow*	33
στῆθος, *breast*	63
στήκω, *to stand fast*	92
στολή, *robe*	82
στόμα, *mouth*	63
στρατιά, *army, host*	73
στρατιώτης, *soldier*	26
στρέφω, *to turn*	59
στρουθίον, *sparrow*	82
στρώννυμι, *to strew*	94
συκοφαντέω, *to accuse falsely*	82
συμφωνία, *music*	56
σύν, *with*	18
συνάγω, *to bring together*	66
συναγωγή, *synagogue*	35
συναντάω, *to meet*	79
συνετός, *intelligent, prudent*	63
συνέχω, -ομαι, *to be hard pressed*	82
σώζω, *to save*	68
σῶμα, *body*	25
σωτήρ, *saviour*	25
σωτηρία, *deliverance, salvation*	73
σώφρων, *sober-minded*	29
ταπεινόω, *to humble*	85
ταράσσω, *to agitate, trouble*	66
τάσσω, *to set in order*	66
τάχιον, *more swiftly*	97
ταχύς, *swift*	30
τέκνον, *child*	20
τέλειος, *perfect, full-grown*	31
τελευτάω, *to die*	79
τελέω, *to accomplish*	82
τέλος, *end*	26
τετράρχης, *tetrarch*	73
τίθημι, *to place*	88
τίλλω, *to pluck*	97
τίμιος, *precious*	31
τοιοῦτος, *such*	38
τολμάω, *to dare*	79
τοσοῦτος, *so great*	38
τότε, *then*	66
τρέφω, *to nourish*	59
τρέχω, *to run*	96
τροφή, *food*	31
τύπτω, *to smite*	63
τυφλός, *blind*	69
ὕδωρ, *water*	22
υἱός, *son*	20
ὑπακοή, *obedience*	69
ὑπάρχω, *to be*	66
ὑπέρ, *on behalf of*	69
ὑπήκοος, *obedient*	33
ὑπό, *by, under*	66, 85
ὑποδείκνυμι, *to warn*	95
ὑποδέχομαι, *to receive as a guest*	73
ὑπόδημα, *sandal*	56
ὑπομονή, *endurance*	79
ὑποστρέφω, *to return*	63
ὕψιστος, *highest*	31
ὑψόω, *to exalt*	85

	PAGE
φαίνομαι, *to appear*	73
φανερός, *manifest*	73
Φαρισαῖος, *Pharisee*	97
φέρω, *to bear*	96
φεύγω, *to flee*	66
φημί, *to say*	92
φθάνω, *to come beforehand*	73
φιλέω, *to love*	82
φίλος, *friend*	66
φόβος, *fear*	26
φρήν, *intellect*	26
φρονέω, *to think*	82
φρόνιμος, *prudent*	33
φρονίμως, *prudently*	82
φυλακή, *watch*	35
φωνέω, *to cry, call to*	82
φωνή, *voice*	79
φῶς, *light*	22
φωστήρ, *luminary*	26
χαίρω, *to rejoice*	73
χαλάω, *to let down* (as nets)	79
χαρά, *joy*	41
χαρίζομαι, *to bestow freely*	69
χάρις, *grace, favour*	25
χείρ, *hand*	41
χήρα, *widow*	35
χιτών, *inner garment*	73
χορός, *dance, with singing*	56
χορτάζομαι, *to be satisfied*	79
χρεία, *need*	35
χρεωφειλέτης, *debtor*	41
Χριστός, *Christ*	20
χρύσεος, *golden*	27
χώρα, *country*	18
ψευδής, *false*	33
ψυχή, *life, soul*	26
ψυχικός, *natural*	31
ὧδε, *here*	35
ὡς or ὡσεί, *about*	35

Additional Words, for Reading Lesson, p. 101.

ἅπαξ, adv., *once for all* (p. 104)
δέησις, -εως, ἡ, *supplication*
δέομαι, 1 aor., ἐδεήθην, *to beseech*
διαθήκη, -ης, ἡ, *covenant*
δῶμα, -ατος, τό, *building, roof*
ἐκχύνω, *to pour out*
κοινωνία, -ας, ἡ, *fellowship*
κτίζω, *to create*
μνεία, -ας, ἡ, *remembrance*
ὅρια, -ων, τά, *borders*
πάντοτε, adv., *always*
πέτρα, -ας, ἡ, *rock*
πλήρωμα, -ατος, τό, *fulness*
πλύνω, fut. -ῶ, *to wash*
ποτήριον, -ου, τό, *cup*
συνίστημι (perf.), *to stand together, consist*
ταμιεῖον, -ου, τό, *secret chamber*

GENERAL VOCABULARY, II.

English-Greek: to the Exercises.

For forms of words, and other explanations, see the pages of the book, as noted below. Also, for Prepositions, see pp. 99, 100.

Parts of the Verb *to be*, and the principal Pronouns, are here omitted.

	PAGE
about (adv.), ὡς, ὡσεί	35
about, to be, μέλλω	73
above (prep.), ὑπέρ (acc)	84
accomplish, to, τελέω	82
according to, κατά (acc.)	56
against, κατά (gen.)	41
age, αἰών	24
all, πᾶς	28
alone (adv.), μόνον	56
also, καί	41
always, ἀεί	41
Andrew, Ἀνδρέας	18
angel, ἄγγελος	26
another, ἄλλος, 40; ἕτερος	40
Apollos, Ἀπολλώς	23
apostle, ἀπόστολος	66
ask, to, ἐρωτάω, αἰτέω	79, 92
authority, ἐξουσία	41
bear, to, φέρω	96
become, to, γίνομαι	72
behoveth, it, δεῖ	81
believe, to, πιστεύω	56
beloved, ἀγαπητός	63
bestow freely, to, χαρίζομαι	69
bless, to, εὐλογέω	81
bring together, to, συνάγω	66
brother, ἀδελφός	20
call, to, καλέω	81
Cephas, Κηφᾶς	18
certain, a, τις	16
child, τέκνον	20
Christ, the, Χριστός, ὁ	20
city, πόλις	24
come to pass, to, γίνομαι	72
commandment, ἐντολή	18
country, χώρα	18
crucify, to, σταυρόω	85
cry aloud, to, βοάω	79
darkness, σκοτία	31
David, Δαβίδ	92
day, ἡμέρα	18
death, θάνατος	66
debtor, χρεωφειλέτης	41
deceit, ἀπάτη	31
deed, πρᾶγμα	25

	PAGE
demon, *δαίμων*	92
desert, *ἔρημος*	41
destroy, to, *ἀπόλλυμι*	94
disciple, *μαθητής*	18
do, to, *ποιέω, πράσσω*	66, 82
earth, *γῆ*	26
eleven, *ἕνδεκα*	33
Elijah, *Ἠλίας*	41
even, *καί*	41
excepting, *πλήν*	56
eye, *ὀφθαλμός*	20
fair, *καλός*	30
faith, *πίστις*	26
farewell, *χαῖρε, χαίρετε*	73
father, *πατήρ*	24
favour, *χάρις*	25
fifty, *πεντήκοντα*	35
fill, to, *πλήθω, πίπλημι*, 69 ; *πληρόω*	85
find, to, *εὑρίσκω*	86
finish, to, *τελέω*	82
first, *πρῶτος*	33
five, *πέντε*	33
foot, *πούς*	22
for (conj.), *γάρ*, 66 ; *ὅτι*	69
forgive, to, *ἀφίημι*	88
flee, to, *φεύγω*	66
foolish, *μωρός*	33
from, *ἀπό* (gen.)	18, 20
from (out of) *ἐκ, ἐξ* (gen.)	20
fulfil, to, *πληρόω*	85
full, *πλήρης*	31
full-grown, *τέλειος*	31
Galilee, *Γαλιλαία*	63
Gennesaret, *Γεννησαρέτ*	92
gift, *δῶρον*	20
give, to, *δίδωμι*	88
glorify, to, *δοξάζω*	69
glory, *δόξα*	18
glory, to, *καυχάομαι*	79
go, to, *πορεύομαι*	56
God, *Θεός*	20
Gospel, *εὐαγγέλιον*	41
great, *μέγας*	28
greater, *μείζων*	30
hand, *χείρ*	41
happy, *μακάριος*	56
have, to, *ἔχω*	65
hear, to, *ἀκούω*	56
heaven, *οὐρανός*	20
herald, *κήρυξ*	24
Herod, *Ἡρῴδης*	18
hide, to, *κρύπτω*	63
holy, *ἅγιος*	27
honour, to, *τιμάω*	76
hour, *ὥρα*	35
house, *οἶκος*, 26 ; *οἰκία*	17
if, *εἰ*, 69 ; *ἐάν*	66
infant, *νήπιος*	31
Isaiah, *Ἡσαΐας*	18
Israel, *Ἰσραήλ*	31
Jerusalem, *Ἱερουσαλήμ* or *Ἱεροσόλυμα*	25
Jesus, *Ἰησοῦς*	23
Jew, *Ἰουδαῖος*	41
John, *Ἰωάννης*	31

	PAGE
Jonas, Jonah, Ἰωνᾶς	18, 79
joy, χαρά	41
judge, κριτής	18
judge, to, κρίνω	71
Jupiter, Zeus, Ζεύς	23
justify, to, δικαιόω	85
kill, to, ἀποκτείνω	72
king, βασιλεύς	22
kingdom, βασιλεία	18
knock, to, κρούω	66
know, to, γινώσκω, 86; (intellectual apprehension) οἶδα, εἰδέναι	96
law, νόμος	20
lay down, to, τίθημι	88
Lazarus, Λάζαρος	63
learn, to, μανθάνω	69
least, ἐλάχιστος	30
likewise, ὁμοίως	82
live, to, ζάω	79
look, to, βλέπω	93
look upon, to, ἐπιβλέπω	79
Lord, κύριος	26
lose, to, ἀπόλλυμι	94
Lot, Λώτ	56
love, to, φιλέω	82
love (subst.), ἀγάπη	82
love, to, ἀγαπάω	79
malice, κακία	31
man, ἄνθρωπος, 20; ἀνήρ	23
many, πολλοί	28
Mary, Μαριάμ	25
master, δεσπότης	56
master, ἐπιστάτης	82
meek, πρᾶος and πραΰς	33
midst, the, μέσον	92
mine, ἐμός	37
month, μήν	35
mouth, στόμα	63
Moses, Μωσῆς or Μωϋσῆς	25
mother, μήτηρ	26
mountain, ὄρος	25
multitude, ὄχλος	35
mystery, μυστήριον	92
name, ὄνομα	25
nation, ἔθνος	24
night, νύξ	22
noble, εὐγενής	29
none, οὐδείς, μηδείς	34
not, οὐ, οὐκ, μή	41, 105
nothing, οὐδέν, μηδέν	69
obedience, ὑπακοή	69
obedient, ὑπήκοος	33
obey, to, πείθομαι	69
on behalf of, ὑπέρ (gen.)	69
one, εἷς	34
only, μόνον	56
open, to, ἀνοίγω	66
opportunity, καιρός	41
out of, ἐκ, ἐξ	20
over, ἐπι	56
parable, παραβολή	66
peace, εἰρήνη	56
permit, to, ἐάω	79
persuade, to, πείθω	69
Peter, Πέτρος	63
power, δύναμις, 56; ἐξουσία	41

	PAGE
pray, to, προσεύχομαι	66
preach, to, κηρύσσω	73
priest, ἱερεύς	24
prophet, προφήτης	18
prudent, φρόνιμος	33
pure, ἁγνός	31
ready, ἕτοιμος	41
reap, to, θερίζω	72
rebuke, to, ἐπιτιμάω	79
receive, to, λαμβάνω, 58, 63; δέχομαι	66
rejoice, to, χαίρω	73
remember, to, μιμνήσκομαι, 86; μνάομαι	74
rend, to, ῥήγνυμι	94
repent, to, μετανοέω	81
return, to, ὑποστρέφω	63
reveal, ἀποκαλύπτω	63
rich, πλούσιος	33
righteous, δίκαιος	31
righteousness, δικαιοσύνη	18
Sabbath, σάββατον or -τα	35
save, to, σώζω	68
Scriptures, γραφαί	31
see, to, ὁράω, βλέπω	63, 96
seek, to, ζητέω	95
self, αὐτός	37
send, to, πέμπω	63
servant, δοῦλος	26
serve, to, δουλεύω	56
set, to, ἵστημι	88
seven, ἑπτά	33
seventh, ἕβδομος	33
shake, to, σαλεύω	56
shepherd, ποιμήν	22
show, to, δηλόω	76
sign, σημεῖον	73
Simeon, Συμεών	41
Simon, Σίμων	14
sixth, ἕκτος	33
Solomon, Σολομών	31
son, υἱός	20
some (pl.), τινες	16
sow, to, σπείρω	73
speak, λέγω	66, 81
speak, to, λαλέω, λέγω	66
spirit, πνεῦμα	24
stand, to, ἵστημι	88
stand near, to ἐφίστημι (2 aor.)	92
stumble, cause to, to, σκανδαλίζω	69
suffer, to, πάσχω	68
synagogue, συναγωγή	35
take, to, λαμβάνω	63
take away, to, ἀφαιρέω	96
take up, to, αἴρω	72
teach, to, διδάσκω	65
teacher, διδάσκαλος	26
temple, ἱερόν, 41; ναός	97
ten, δέκα	33
than, ἤ	32
that (conj.), ὅτι	69
that (pron.), ἐκεῖνος	38
Thessalonica, Θεσσαλονίκη	31
thine, σός	38
this, οὗτος	38
three, τρεῖς	34
to, unto, εἰς, 20; ἐπί, 56; πρός	63

	PAGE
trouble, to, *ταράσσω*	66
true, *ἀληθής*	29
trust, to, *πέποιθα*	68
truth, *ἀλήθεια*	41
turn, to, *στρέφω*	59
twelfth, *δωδέκατος*	33
twelve, *δώδεκα*	33
unrighteousness, *ἀδικία*	31
upon, *ἐπί*	56
vineyard, *ἀμπελών*	97
virgin, *παρθένος*	35
voice, *φωνή*	79
way, *ὁδός*	20
whatsoever, *ὅστις, ὅτι*	39
when, *ὅτε, ὅταν*	66
whensoever, *ὅταν*	66
wherefore (interrog.), *διατί*	97
who, *ὅς* (rel.), 39; *τίς* (interrog.)	39
wife, *γυνή*	23
will, to, *θέλω*	72
wine-skin, *ἀσκός*	95
wisdom, *σοφία*	18
wise, *σοφός*	27
with, *σύν* (dat.), *μετά* (gen.)	41
with, *παρά*	35, 92
witness, *μάρτυς*	23
woman, *γυνή*	23
word, *λόγος*, 20; *ῥῆμα*	22
world, the, *κόσμος*	73
worthy, *ἄξιος*	31
wrath, *ὀργή*	69
write, to, *γράφω*	63
writing, *γραφή*	17
year, *ἔτος*	35
yoke, *ζυγός*	73

ADDENDA.

ἀλήθεια, *truth*	41
ἀρχιτρίκλινος, *ruler of a feast*	98
ἐπιεικής, *gentle, seemly*	86
θεμέλιος, *foundation*	92
καταράομαι, *to curse*	81
κλάω, *to break*	81
τόπος, *place*	42
φοβέομαι, *to fear*	82
ὥρα, *hour*	35
as, *ὡς, καθώς*	84, 105
pass away, to, *παρέρχομαι*	98
wicked, *πονηρός*	
say, to, *λέγω*	66

KW-226-661